

THEREFORE I HAVE HOPE: UTILIZING HOPE AS A LEADERSHIP EMERGENCE
FACTOR AND CATALYST TO ORGANIZATIONAL RESPONSIVENESS AND
INNOVATION

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presented to
the Faculty of the
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In Partial Fulfillment
of the Requirements for the Degree
Doctor of Ministry

by
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Table 9, page 117 adapted from Ram Charan, Stephen Drotter and James Noel, The Leadership Pipeline: How to Build the Leadership-Powered Company © 2001 Jossey-Bass Publishers. Used by permission.

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CLAREMONT
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Raymond L. Wheeler

has been presented to and accepted by the

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Abstract

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Raymond L. Wheeler

The thesis of this project is that the systematic cultivation of eschatological hope is a predictive causal factor in the emergence of new leaders that simultaneously shapes organizational culture to be favorably inclined to the emergence of new leaders.

The study utilized qualitative research methodology to; (1) frame a thesis from a review of theological, biblical and theoretical literature; (2) test the thesis against a survey instrument to create a baseline measure of the subject congregation's understanding of hope relative to other Christian congregations and denominational bodies and (3) analyze major themes of the study in a case study of the subject congregation.

The study resulted in three observations. (1) Hope is a predictive framework (relative to the concept of God's *basileia*) that shapes leadership values and motives. (2) Hope engenders inquiries that expose and subvert dysfunctional tendencies that suppress or reject emerging leaders. (3) Hope synthesizes the attributes and transactional characteristics of the church in a way that accelerates the construction of a dynamic leadership development pipeline.

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CHAPTER 1: WHEN LEADERS GO MISSING – A PROBLEM OF HOPELESSNESS

This project explores how a perspective of hope changes the way leadership capacity is identified and deployed in congregations and religious organizations in the United States, many of which face the potential of a pervasive shortage of lay and ordained leadership in all levels of their organization.

Importance of the Project

Discovering, equipping and deploying leaders has been a life long passion for me. It started one spring day in 1972 while I was participating in a sit-in as a high school student. We had disrupted classes and gathered the student body in the gymnasium to protest policies implemented by the school board that had infringed on our rights as students. It was a time of social upheaval and we were moved to action by both reactionary and visionary forces. An open microphone was set up to allow students to air grievances and outline possible strategies for change – we called it revolution.

As the event unfolded the solutions I had hoped for failed to materialize. Prompted past my shyness by frustration, I ascended the platform and suggested a different direction that merged my inherited evangelical perspective with the activism I had seen in men like David Wilkerson and Dr. Martin Luther King Jr. I saw the opportunity to make a difference in how students related to one another, to the administration and convulsive social dynamics that dominated our fears by putting faith to work through the hope of reconciliation with God. I saw in the hope of transformed lives the possibility of creative change. While my eschatological perspective was limited, framed simply as the expectation of Jesus coming again, it nevertheless motivated action.

The general student body of our AAA High School in Southern Oregon however did not share my vision for the future and booed and heckled me off the stage. I left the gymnasium to hide in the library to re-gather my wits. I was found by a friend who inquired, “Where have you been? Every Christian I know is looking for you. You inspired them to take a stand and they need someone to tell them what to do. We have been looking all over for you.” Over the course of the next year and half I found myself at the apex of a Christian movement that spanned ethnic, gender and denominational lines. I was confronted with the need to identify leaders and to coordinate our work with other campuses.

Two lessons surfaced in that experience. First, effective leadership seemed to be a function of hope that envisioned possibilities that irrepressibly drew me to the promise of the future. The uniqueness of our hope was that it was rooted in the promise of God, empowered by the resurrection and engaged in the realities of life as it really was. The refrain of Lamentations became my call to action, “Therefore I have hope.”¹ It was a radical statement to our frame of reference. It was not escapism but a wooing to the future that God had promised.² I saw this promise in the prophets and the ethical ramifications of the New Testament. It included the expectation of social justice, international dialogue and a new type of community in which the inequalities of gender and racial bias or social position were neutralized in a new identity in Christ. I

¹ Lam. 3:19-38 (NASB).

² The primary text frequently referred to was Paul’s letter to the Thessalonians in which the hope of the Parousia plays a central role. It is interesting to compare this early letter with the reflective and mature missionary theologian of Ephesians for whom eschatological hope remains but with an emphasis on the building of a new community and ethical ramifications of eschatological hope.

distinguished it at the time from ideas of a new Aquarian age which I judged as so much utopianism by contrasting it to the pivotal historical fact of Christ's resurrection. Second, a systematic way to identify and cultivate leadership capacity in others was needed that was dynamic rather than static. A dynamic process had to be capable of adapting to unanticipated events by focusing on leadership as a function rather than a position. Leadership identification and development had to be capable of meeting the needs of a changing context rather than being limited to the needs of a static institution.³ High school seniors who had been effective in providing leadership graduated, were drafted and went away to college. We lost their influence and with each passing year experienced a void of leadership that had to be filled. The question we faced was how to nurture leaders in an environment that turned them over every few years?

An Imminent Exodus of Leadership Capacity

The need for a theological foundation and process for leadership identification and development has never been greater in my life-time. The single greatest exodus of leaders from congregations in the United States is about to short-change leadership capacities at every level of congregational and denominational leadership and management.

³ Mary Uhl-Bein, Russ Marion and Bill McKelvy, "Complexity Leadership Theory: Shifting Leadership from the Industrial Age to the Knowledge Era," *Leadership Quarterly* 18, no. 4 (Aug. 2007): 300. See the authors' discussion of leadership in the knowledge era which has to be more attentive to adaptive change, rapidly emergent and informal adaptive dynamics that require the ability to learn new approaches to new problems on the run. Many congregational structures are (1) inadequate for the knowledge/volitional operation inherent in the transformational nature of the gospel and (2) are antiquated socially and so inhibit innovation in favor of outdated bureaucratic or traditionally inflexible ecclesiastical structures.

The imminent exodus of leadership capacity inherent in the retirement of baby-boomers puts more pressure on existing leaders (baby boomers) to recognize and assess the potential of “emergent leaders” and to provide “emergent leaders” with the opportunity and the coaching needed to step into complex leadership roles successfully.⁴ Just how severe is this potential exodus? Forty per cent (see Table 1) of existing clergy will approach retirement age in the next ten years. The fact is that the replacement pool of potential leaders is shrinking so that even the ability to maintain the status quo is in question the ability to respond to growth may be near impossible.

Table 1: Clergy Age Trends⁵

Denomination	ABC	DOC	Episcopal	ELCA	Nazarene	PC (USA)	UMC	Avg
Year *	2006	2006	2006	2005	2006	2002	2005	
Under 35	5.50%	5.53%	4.10%	4.86%	12.72%	7.10%	4.69%	6.36%
35 – 54	53.41%	50.79%	46.60%	49.28%	56.56%	59.20%	54.41%	52.89%
55 and older	41.09%	43.68%	49.30%	45.96%	30.72%	33.70%	40.90%	40.76%

The Problem of a Shrinking Pool

The challenge encountered with this shift in population is not just that a generation is approaching retirement but that the generation following it is (1) smaller in

⁴ Yair Berson, Orrie Dan and Francis J. Yammarino, “Attachment Style and Individual Differences in Leadership Perceptions and Emergence,” *Journal of Social Psychology* 146, no. 2 (2006): 165-82.

⁵ Lewis Center for Church Leadership, “Research: Other Denominations,” Wesleyan Theological Seminary; accessed May 23, 2007; available at http://www.churchleadership.com/research/other_denominations.htm.

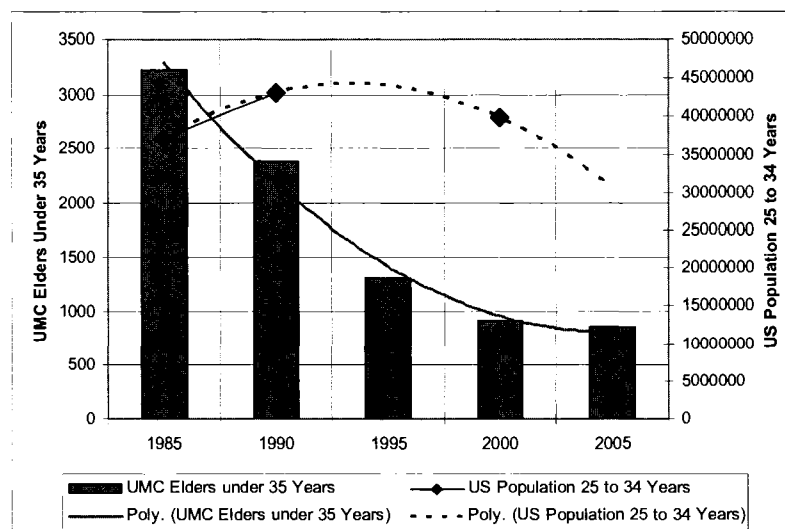
number and (2) is exiting from the church for a variety of reasons thus the pool of new leaders is shrinking at a faster rate than population shift alone warrants. The experience of the United Methodist Church (UMC) illustrates the problem. Between 1990 and 2000 the number of UMC elders under thirty-five years of age dropped at a rate of -62%. When the change in number of UMC elders under thirty-five years of age between the years 1985 and 2000 is compared graphically to the change in general population ages twenty-five to thirty-four years for the same period the falling trend in UMC elders is alarming. According the United States Census Bureau the general population ages twenty-five to thirty-four years only fell by -7.6% (see Chart 1). This indicates that the drop in potential leaders for the UMC is critical.

The data on elders is only one aspect of the leadership challenge in the UMC. What seems encouraging at first is that the number of local pastors under age thirty-five grew from 130 in 1985 to 371 in 2005. So, why does the report focus on elders? The reason has to do with the way the drop in elders indicates a changing social climate. Lovett H. Weems, Jr., one of the contributors of the report explains;

Leander Keck links the enlistment dilemma [why so many seem to ignore God's call] directly to the condition of the church itself. "The impression is abroad," he contends, "that the church does not welcome strength since it is more a place to find a support group than a channel for energy and talent..."⁶

⁶ Lovett H. Weems, Jr., "Clergy Age Trends in the United Methodist Church: 1985-2005," Lewis Center for Church Leadership, Wesley Theological Seminary, 2006; accessed on July 20, 2007; available at www.churchleadership.com/research/um_clergy_age_trends.htm.

Chart 1: UMC Elders Under 35 Compared to Population 25 – 34 Years⁷



This perception of the church is not unique to the United Methodists. The perception that the church is weak and corrupt is widespread and is an impediment to recruitment and exhibits a growing hopelessness about the church. *Los Angeles Times* reporter William Lobdell described his despair over the church and ultimately loss of faith in God that occurred in working as a religion reporter. It was not just the human failure he saw, which he could explain as a part of the need for God's work, it was the persistent and blatant cover-ups, charlatanism and manipulation that pushed him over the edge of hope toward a pragmatic atheism (despair). Lobdell pointedly levels a challenge that faces every congregation and denominational body. The challenge of demonstrating

⁷ Julie Myer. Age: 2000 Census 2000 Brief. [online] (Washington, DC: U.S. Department of Commerce, U. S. Bureau of Census, 2001); accessed 6 June 2007; available at <http://www.census.gov/prod/2001pubs/c2kbr01-12.pdf>. Weems, 7. See also 1980 Census of Population, U.S. Department of Commerce, Table 87, issued December 1983; accessed on 24 August 2007; available at <http://www.columbia.edu/cu/lweb/indiv/usgd/census/1980.html>.

an authentic hope that defines responses to real life is of particular importance to the recruitment, training and service of leaders. Lobdell's challenge is; "Shouldn't religious organizations, if they were God-inspired and driven, reflect higher standards than government, corporations and other groups in society?"⁸

Congregations cannot address the challenge of this question by reinforcing business (ministry) as usual. A radical change in action is recommended – a change that challenges deeply held values. It is a challenge induced by legitimate yet competing perspectives and the eschatological nature of the church's existence.⁹ By eschatology I mean not just the study of end things as is indicated in the word but an orientation toward a future that is designed and made possible only through God's activity. The radical change I recommend will be described later as adaptive in nature meaning it requires a deep reevaluation of how the church's environment is defined as well as how it is responded to.

The church's eschatological nature is seen in the unity, holiness, catholicity and apostolicity that defines the essence of the church and sets her apart as unique from all other entities. These attributes represent the church's nature and its hope because they are, "...only imperfectly realized here on earth. They are gifts bequeathed to the church, but in her eschatological orientation they are also *tasks* to be carried out."¹⁰ When these

⁸ William Lobdell, "He Had Faith in His Job," Los Angeles Times, 21 July 2007, A16.

⁹ Ronald A. Heifetz and Donald L. Laurie, "The Work of Leadership," Harvard Business Review, December 2001, 6.

¹⁰ Hans Küng, Structures of the Church (New York: Crossroad Publishing, 1982), 27.

attributes are viewed also as tasks to be carried out the church is confronted with the continuous need of reform by its own eschatologically rooted hope.

How does the church move toward these eschatologically oriented attributes in a way that transforms its operational values? It starts with a commitment to dialogue first with the scripture, then with feedback like that provided by Lobdell that encourages or even forces honest assessment of how the church's uniqueness is expressed. How hope approaches the scripture is rooted in its overall approach to the history of God's activity which I discuss in Chapter 2.

The Challenge of Divergent Values

Congregations find themselves exposed to new and competing diversity in their daily existence that engenders another form of critique – this critique focuses on how the church thinks.¹¹ Younger generations of the spiritually curious do not hold to traditional views of marriage and gender roles. New neighbors representing the changing ethnic and cultural make up of the population hold different religious loyalties and present truth claims that are different and challenging to the status quo. Diversity is a challenge

¹¹ Mary O'Hara-Devereaux, Navigating the Badlands: Thriving in the Decade of Radical Transformation (San Francisco: Jossey Bass, 2004), 6, 7. O'Hara-Devereaux describes the wider social change, "...disruptive innovations are part of a bigger cycle whereby new technologies, the economy and society church together to create an evolutionary leap in human identity.... As the cycle progresses, social issues, technological inventions and economic shifts are all caught up in the maelstrom...society rearranges itself—its worldview; its social and political structure; its arts; its key institutions." Her thesis is also affirmed by Mike Regele with Mark Schulz, The Death of the Church (Grand Rapids: Zondervan Publishing House, 1995), 19: "...the church is moving rapidly toward a moment of decision, a *defining moment*...like it or not, the church in American culture is being redefined." Regele outlines the same pattern of social upheaval identified by O'Hara-Devereaux.

especially in those congregations that have existed in relative homogeneity in their ethnic composition and their assumptions about truth.

It is difficult for congregational members to distinguish how their “assumptions, values and allegiances” influence daily decisions.¹² It is frightening to consider that one’s core assumptions, values and allegiances may need to shift. What do we assume about reality? How does our view of truth impact what we value? How does this impact the allegiances or commitments we hold? To what extent is our view of Christianity more an extrapolation of social power or powerlessness rather than a response to the words and works of Christ? In chapter three each of these questions is viewed in light of the multilevel complexity that makes up our root motivations and that may create psychic prisons that inhibit our ability to recognize emerging leaders.

When the response to the diversity growing around us is self protection and insulation the entry end of the leadership pipeline evaporates – emergent leaders are simply not seen. In this case the question is; are fewer leaders available or are emergent leaders ignored because their identification and release means that those holding power would have to share or relinquish aspects of their power?¹³

The specific circumstance of the thirty-something emergent leader for example illustrates the challenge faced by baby-boomer leaders. The Harvard Business Review notes that the thirty-something generation (Generation X born 1961-1981) exhibit

¹² Charles Kraft, Anthropology for Christian Witness (Maryknoll, NY: Orbis Books, 1993), 52.

¹³ Consider the work of Janet O. Hagberg, Real Power: Stages of Personal Power in Organizations, rev. ed. (Salem, WI: Sheffield, 1994), xxi. Hagberg identifies what healthy development relative to power looks like. Where leadership development fails to mature in attitudes about power a pathology develops that refuses to grow to Hagberg’s stages of “Power by Purpose” and “Power by Gestalt” in which power is given to others so they can lead and power is expressed in wisdom with a focus on inner peace.

behavioral characteristics that challenge the thinking of the incumbent baby-boomers and their leadership structures.

Xers learned early on to distrust institutions, starting with the family as the adult world was rocked by the sexual revolution, the rise in divorce, and an R-rated popular culture...many endured a latchkey childhood...Xers have dated cautiously and married late. Many of them have begun to construct strong families that they missed in childhood...they prefer free agency over corporate loyalty.... They are already the greatest entrepreneurial generation in U.S. history...Gen X includes the largest share of immigrants.¹⁴

If those of the Gen X generation are the greatest entrepreneurial generation in U. S. history then why isn't the local congregation or existing denominations flourishing with new and effective modes of cultural/social engagement and discipleship i.e., incarnational ministry? It appears that part of the problem facing many congregations and denominations is not just a matter of potential leaders being less inclined to step forward but that the management structure of these systems actually repels potential leaders who possess an entrepreneurial bent. This problem is confirmed in the observations of Frost and Hirsch who note that they have encountered a new type of young Christian leader characterized by a willingness to experiment with new and even audacious Christian communities.

The challenge is that these young leaders are often unseen by Boomer congregations because they are "...untried, relatively disorganized and fearful of self-promotion. They reject the corporate model of their Boomer forebears...To dismiss them

¹⁴ Neil Howe and William Strauss, "The Next 20 Years: How Customer and Workforce Attitudes Will Evolve," Harvard Business Review, July-August 2007, 45.

is to throw away the seeds of our survival.”¹⁵ Perhaps more important is that to dismiss them is in some way to varnish over the eschatological tensions revitalized by new attempts to grapple with the discord between the ideal and the real that motivates experimentation of the type identified by Frost and Hirsch.

The Theological Proposal

The motivational engine of effective Christian leadership in my experience derives from the engagement with hope that is eschatologically rooted.¹⁶ Like Jeremiah and his lament these leaders see the social situation clearly yet find the potential for release from affliction, clarity of purpose, an answer for injustice and source of spiritual and moral renewal in knowing God.¹⁷ I qualify hope as eschatologically grounded because eschatology shapes the character of hope providing a unique vision for the future. This unique vision emerges from the promise of Christ’s *parousia* and from the imperfect realization of the gifts conferred on the church in her unity, holiness, catholicity and apostolicity that are actualized in Christ’s resurrection.

Eschatological hope possesses the potential to transform attitudes and actions in the present by reframing a congregation’s or denomination’s perspective with new possibilities. These new possibilities are characterized in becoming a new creation (2 Cor. 5:17; Rom. 8:22-24). Without reframing the way the average Christian organization

¹⁵ Michael Frost and Alan Hirsch, The Shaping of Things to Come: Innovation and Mission for the 21st-Century Church (Peabody, MA: Hendrickson Publishers, 2003), x.

¹⁶ Jürgen Moltmann, Theology of Hope (New York: Harper and Row Publishers, 1967), 16.

¹⁷ Ps. 146:1-10 expresses similar expectations when hope in God is described. Hope makes a measurable difference in life-purpose and present expectations.

sees and approaches its context they remain oblivious to the internal and self imposed obstacles they face in identifying and developing emergent leaders. In chapter three I describe a method for identifying leaders founded on eschatological hope is capable of (1) of summoning a call to action that applies God's promises to the present and (2) avoids biases that inhibit organizations from seeing emerging leaders.

God's promises are not a mystery but focused on humankind in a way that summons people to a different future – a future that God alone can bring about. The idea of such a future is described by Hans Küng, who notes that,

This is the meaning of God's absolute future, his victory, his kingdom, which Jesus proclaims: man's total liberation, salvation, satisfaction, bliss. And this very radical identification of God's will and man's well-being, which Jesus took up from the standpoint of God's closeness, makes it clear that there is no question of putting a new patch onto old clothing or of pouring young wine into old wineskins. Here we are actually faced with something new and it is going to be dangerous to the old.¹⁸

This perspective of the future is qualified however in how well-being is defined. The warning raised by Ellen Ott Marshall of the adverse effects of misinterpreting the human positions in creation clearly applies. She notes that it is error to expect that every development in the cosmos should result in a personal benefit.¹⁹ There are negative and positive repercussions of a theocentric ethic and hope that emerges from eschatological perspectives. The limitations and the possibilities inherent in eschatological hope have to be embraced in the ambiguity these generate. Embracing ambiguity is an

¹⁸ Hans Küng, On Being a Christian, trans. Edward Quinn (Garden City, NY: Doubleday and Co., 1976), 251.

¹⁹ Ellen Ott Marshall, Though the Fig Tree Does Not Blossom: Toward a Responsible Theology of Christian Hope (Nashville: Abingdon Press, 2006), 51.

acknowledgement that hope is not simply focused on personal benefit but that all actions that lay hold of a promise in the present represent an unavoidably interrelated set of interactions between self, God and the other.

Hope anticipates the actualization of God's activity in behavior in the present (Eph. 4:23-32). At times this exposes behaviors that may work in contradiction to God's promise (Eph. 5:3-14). In other encounters hope affirms and encourages behaviors that work in agreement with God's promise (Rom. 2:14-16). In organizational experience for example what happens when God's promises are interpreted as a primarily a concern with organizational survival in its current form (e.g., personal benefit) rather than the changes needed to be missional in its objectives? If hope is interpreted as expecting only organizational or personal benefit without a challenge to perspective and values then hope is reduced from its eschatological foundation and fails to live out the promise in the realities of the present. This was the case in the Crete where Paul asked Titus to help bring a stronger convergence between God's promise and the Cretan's actions. Paul insisted that the hope of eternal life find expression in the here and now as well as anticipation for the eternal;

They profess to know God, but by their deeds they deny *Him*, being detestable and disobedient and worthless for any good deed.²⁰

Given the character of the church as primarily a living movement rather than a static institution and given the agenda of hope that continuously expands to see the marginal and the excluded; a congregation can expect a powerful dynamism will

²⁰ Titus 1:16 (NASB).

consistently bring new potential leaders to the surface as new segments of society engage the message of hope.

A danger exists in holding the wrong expectations i.e., of changelessness rather than of continuous change. Clearly the dynamism of God's promise should come as no surprise since the very nature of Christianity is rooted in being a living movement rather than a static institution. This statement redefines the direction of commitment. While institutions raise a call for commitment to established forms (as seen in ecclesiastical structure, worship forms, statements of faith, financial prerequisites) Christianity as a living movement raises a call to responsiveness and responsibility. This willingness to respond to God is far more challenging than compliance to a predetermined organizational standard and results in a new perspective on the need experienced by others. John Cobb captures the essence of this call;

If Christianity is a living movement, then it does not ask commitment to any form which it has taken in the past. It asks commitment to the task of enabling it to respond rightly in the ever-changing situation.²¹

The need to rethink motive and method for identifying emerging new leaders is significant in light of (1) the changing age demographics, (2) changing ethnic and cultural demographics facing many congregations and (3) the very nature of Christianity as a living movement made energetic and engaged by an eschatological hope.

²¹ John Cobb, *Transforming Christianity and World*, ed. Paul F. Knitter (Maryknoll, NY: Orbis Books, 1999), 45. In writing from a process perspective Cobb says more than I want to say about the development of faith. However, I include his perspective because there is a process of development to theological thinking that I want to make room for and have yet to resolve my own perspective on what form it takes.

The Methodological Proposal

The methodological concern of this project seeks to cultivate leadership by defining a systematic process for identifying the criteria needed to recognize, equip and deploy leaders at every level of an organization's life and efforts. It seeks to develop a pool or pipeline of leadership capacity rather than simply identifying replacements to serve institutional tasks. Understanding the underlying development of leadership capacity in the church is a function of hope that engages the promise of the future in a way that transforms personal values, allegiances and assumptions. This transformation leads to action motivated by the new possibilities of hope previously unseen until an encounter with God's promise.

As leaders emerge a criteria to help them develop the capacity to serve is presented in the design of a leadership pipeline that defines skills, time application and work values in levels of responsibility ranging from volunteers to national/international organizational leaders. The systematic approach to problem solving inherent in a pipeline model is discussed in chapter five. It encourages critical reflection that defines the criteria for leadership in a way that is sensitive to situation of the community at large, the organization's characteristics (including age and needs) and the developmental stages of potential leaders.

Without a method for raising and engaging the difficult questions associated with changing social pressures many congregations and denominations will miss the deep issues they should address and will settle instead for only working through stylistic preferences.

Thesis

What I have said so far is that the systematic cultivation of eschatological hope encourages the emergence of new leaders and helps develop an organizational culture that advances this emergence. When the perspective of eschatological hope is combined with the concept of a leadership pipeline then congregations and denominations gain a means to address the internal and external obstacles they face in identifying emergent leaders and designing relevant leadership development processes.

Work Previously Done in the Field

So who else observes the power of hope? Moltmann's study provides a foundational theological perspective defining eschatological hope. Moltmann shares two fundamental agendas with this project. The first agenda is to move the church (understood here as the people of God not a particular institution) from a bubble of esoteric ideology incapable of speaking intelligibly or relevantly to the wider society toward having a voice that is effective in the world.²² Ellen Ott Marshall shares this agenda in her investigation of hope but approaches hope as a virtue in an ethical model rather than the eschatological perspective of this project. She contributes to my understanding of hope's catalytic nature nevertheless. The second agenda is to recover the vibrancy of faith that is not stripped of its historical foundation and its ability to radically challenge the metaphysical assumptions of society. A vibrant faith is capable of

²² Moltmann, Theology of Hope, 305.

addressing the human condition with hope as the catalyst of social change stemming from personal transformation.

Charan, Drotter and Noel's work on boundary issues encountered in the development of leadership pipelines is the methodological foundation of this project.²³ Their work describes the leadership pipeline schematic this project seeks to adapt to the church. Their description of leadership development boundaries within a leadership pipeline inspires the model congregational pipeline in Table 11 and helps identify the core issues leadership development programs must address. These issues include the criteria for leadership at various levels of operation. How leaders approach the utilization of their time, what comprises the nature of their work and how these are impacted by the scope of their responsibilities are illustrated and anticipated in the pipeline model. For pastors and boards a pipeline strategy may help avoid some of the common staffing mistakes that tend to dampen and even derail growth momentum and/or congregational/denominational vibrancy.

Developing leaders in the local congregation or the larger religious institution requires an in-house approach to leadership identification and development. In-house leadership development programs have become more common in many local congregations and organizations. In-house leadership development programs find support in the academy in the growing popularity of distributed learning models.²⁴ In-house or

²³ Ram Charan, Stephen Drotter and James Noel, The Leadership Pipeline: How to Build the Leadership-Powered Company (San Francisco: Jossey-Bass Publishers, 2001).

²⁴ A movement of church based training programs has emerged among some Baptist groups for example see for example the Center for Church Based Training (www.ccbt.org). These developments are somewhat reminiscent of the spirit of the early Methodists and their training of itinerant preachers.

planned leadership and management development programs offer distinct benefits to congregations and organizations of all theological shades grappling with adaptive challenges. These benefits include; (1) an ability to work through the ambiguity caused by change, (2) maturation of leadership capacity, skills and values, (3) development of people for increased responsibility, (4) implementation of the organization's succession plans, (5) improved morale and (6) increased opportunities for women and others who were previously unnoticed.²⁵

Forman, Jones and Miller also contend that the use of in-house leadership development processes help leaders remain relevant to their situation or context.²⁶ They focus on the development of a culture where leaders can thrive. They affirm the fact that the culture of any organization imprints the attitudes and values that contribute to or restrict effective leadership development. They identify the characteristics of organizational culture needed to develop leaders and spend considerable time discussing curriculum development in the context of a whole-life approach. Their focus on whole life development offers a clear organizationally based environment that compliments the work of Elliston who also describes the benefits of the informal development of leaders.²⁷

Elliston uses Clinton's leadership emergence theory to build a model for developing "home grown leaders." He discusses the emergent leader's role relative to the existing leader. Elliston's relational coaching model offers road map to application for

²⁵ William J. Rothwell and H. C. Kazanas, Building In-House Leadership and Management Development Programs (Westport, CT: Quorum Books, 1999), 11.

²⁶ Rowland Forman, Jeff Jones and Bruce Miller, The Leadership Baton: An Intentional Strategy for Developing Leaders in Your Church (Grand Rapids: Zondervan, 2004).

²⁷ Edgar J. Elliston, Home Grown Leaders (Pasadena, CA: William Carey Library, 1992).

the concepts of curriculum Foreman, Jones and Miller provide. Elliston's work does not achieve the detail of Charan, Drotter and Noel's leadership pipeline concept in identifying the nuances of skills, time application and work values inherent in varying degrees of scope in leadership responsibilities. Hence this project seeks to provide clearer criterion for measuring leadership outcomes that emanate from an eschatological hope that can be used to determine the best training mechanism within the whole-life context of Forman, Jones and Miller and the coaching model of Elliston.

In light of the increasing ethnic and cultural diversity faced by local congregations and Christian organizations in the United States I turned to the work of Bartlett and Ghoshal. Their study of transnational corporations suggests that organizations that fail to thrive in a globalized context are those who have lost: (1) contextual sensitivity, (2) efficiency in the use of resources and (3) innovative ability.²⁸ Congregations and other Christian organizations suffer for similar reasons. Such losses are inevitable in leadership development strategies that focus on skill integration, learning and responsiveness but fail to synthesize these strategies in a holistic and contextually sensitive approach or who have lost their theological bearings and who as a result sound an indistinct message.²⁹

²⁸ Christopher A. Bartlett and Sumantra Ghoshal, Managing across Borders: The Transnational Solution, 2nd ed. (Boston: Harvard Business School Press, 1998), 251-79.

²⁹ Bartlett and Ghoshal, 251-79; and Donald A. McGavran, Understanding Church Growth 3rd ed. rev. and ed. C. Peter Wagner (Grand Rapids: William B. Eerdmans Publishing Company, 1990), 179-92. David Ray Griffin, ed. Deep Religious Pluralism (Louisville: Westminster John Knox Press, 2005), 4, 24. Griffin argues for clear commitments in light of pluralism. He argues that pluralism can be categorized in two schools of thought identist (all religions are oriented toward the same religious object) and differential (religions promote different ends – different salvations). He makes this move to avoid the charge of relativism. On this point Griffin agrees with Heim on the necessity of making clear one's commitments. If a congregation confuses a dialogical approach to the discovery of truth in engaging other religions with what Griffin calls an identist approach then they run the risk of creating an operational fuzziness that fails to provide much needed focus.

Scope and Limitations of the Project

This project is a theological study and a descriptive research project that aims to further develop a model for leadership emergence that is shaped theologically by the concept of eschatological hope. It engages leadership theory but does not intend to offer a new comprehensive theory. It is a nomothetic approach to identifying what makes Christian leadership unique by naming the motive or values-source of Christian leadership in concept of eschatological hope.³⁰ The project is limited to (1) defining the theological foundation of eschatological hope; (2) identifying variables and barriers to nurturing eschatological hope as a call to action; (3) describing the response to the concepts in a local congregation; and (4) identifying questions for further research.

Procedure of Integration

Library Research

In this project I integrated theological and biblical studies with the disciplines of leadership and organizational theory. I surveyed leadership and organizational literature with the goal of constructing (1) an effective leadership pipeline model by (2) adapting organization theory to the issues faced in a local congregation's or organization's day to day existence and management. I engaged the theoretical pieces of the project in conversation with theology to focus on the impact of eschatological hope on ecclesiology

³⁰ Earl Babbie, The Practice of Social Research, 10th ed. (Belmont, CA: Thomas/Wadsworth, 2004), 22. Nomothetic: An approach to explanation in which a few causal factors generally impact a class of conditions or events.

and outlined a conceptual model that addresses the challenges faced in identifying and developing new leaders (see Figure 1).

Pilot Study

I needed a context in which to test the hypotheses I drew from this synthesizing work. Hence, I designed a pilot study that utilized components of case study, participatory action and descriptive research models common to behavioral sciences.³¹ I selected an eastern Los Angeles county congregation (herein called the subject congregation) to serve as a pilot study. The pilot study was designed to (1) introduce the concept of eschatological hope as a foundation for action to the subject congregation and its leadership through training and coaching; (2) collect factual information to provide a baseline from which to investigate the degree to which the pipeline model influenced the process of leadership selection, development, attitudes, perceptions, and relationships; (3) identify implementation problems encountered in the subject congregation and (4) make comparisons to problems explained or illustrated in cases discovered in research to attempt the formulation of a clear theology of eschatological hope and a process for introducing the concept and practices to any Christian organization.

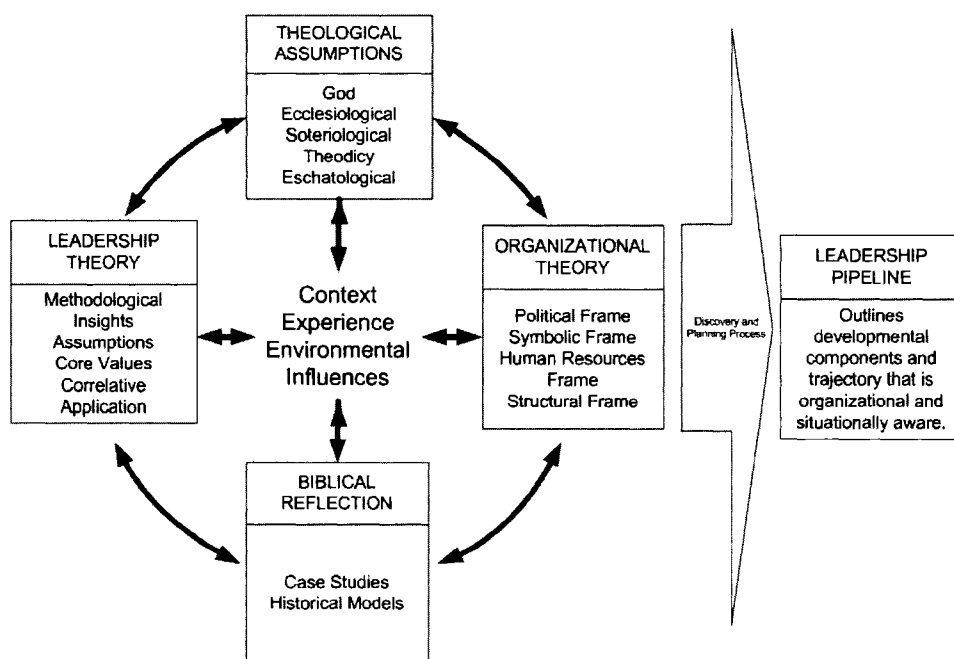
The pilot project consisted of three phase process which I describe in chapter six. The project (1) assessed the congregation's health and introduced concepts of eschatological hope; (2) introduced the concept of a leadership pipeline and assisted the

³¹ Stephen Isaac and William B. Michael, Handbook in Research and Evaluation, 3rd ed. (San Diego: Educational and Industrial Testing Services, 1995), 50.

congregation in developing a pipeline plan and (3) assessed the results of the pilot project based on the criteria outlined in Appendix 1.

A parallel set of observations were also collected from other organizations. These observations allowed me to test my hypotheses regarding the impact of the leadership pipeline and leadership dysfunctions in a larger venue than a local congregation. Data was collected from other congregations of various denominational affiliations and from two publicly held corporations including a hospital and a financial services company through interviews and the use of a questionnaire (Appendix 2). The additional denominational data provided insight into theological complexities of the subject of hope and the publicly traded companies provided insight into the operational complexities of large organizations attempting to identify emerging leaders.

Figure 1: Research Integration Model



Chapter Outline

Chapter 1: When Leaders Go Missing – A Problem of Hopelessness. A pervasive (a) shortage of leadership experienced by a growing number of congregations in the United States is the convergence of three realities, (b) the imminent exodus of existing leaders, (c) the problem of a shrinking pool of potential leaders and (d) the challenge of divergent values. (e) In order to address the need this project worked through theology, leadership studies and a pilot study to test the hypothesis that eschatological hope can be used as a means of (f) identifying emerging leaders and (g) creating systems to support them.

Chapter 2: Hope: the Differentiating Motive. Hope that is eschatologically rooted (a) frames the values that make Christian leadership unique. (b) Leadership in the church exists in the context of God's *basileia* which is eschatological. (c) Eschatological hope is a way of thinking that effectively grapples with the tension of opposing perspectives of the already and the not yet, (d) sets a clear agenda, (e) provides a model for approach scripture and (f) is an important differential in leadership motivation. So, (g) what arguments critique eschatological hope as a theological and practical model?

Chapter 3: Seeing the Potential Hope Brings. When hope finds an eschatological foundation (a) it encourages new dialogues and engagement with diversity, (b) and points to the fact that a leader's approach to diversity affects whether future leaders are seen or unseen. Eschatological hope (c) exposes the dysfunctions of myopia, marginalization and oppression in organizational behavior that contradicts the purpose and mission of God's *basileia*.

Chapter 4: Hope Induces Growing Pains. Once hope is caught a process is conceived that results in deep change. This deep change (a) presents two challenges inherent in hope and explains (b) how hope induces ambiguity that must be embraced and (c) why discipline is needed to see hope form different perspectives in engaging adaptive change. The (d) the impact of hope results in new perspective and opens new possibilities that (e) define leading in hope as a process to addresses and bring conflict to light, establish simple organizational rules and interpret rather than direct events.

Chapter 5: Hope Asks New Questions to Define New Actions. Hope (a) encourages the development of a wider frame of reference, (b) uses four frames of organization theory to ask questions of the organization which in turn (c) define leadership, (d) and what aspects of a leader's work is measurable. Hope applied in a leadership pipeline (e) outlines criteria for measuring performance and maturity in skills, spiritual/emotional formation and conceptual thinking and (f) defines type of leader needed for specific levels of responsibility.

Chapter 6: Hope Results in Real Change. The concept of eschatological hope was put to work and the results are visible in (a) an overview of the pilot project. So, (b) how was the concept of eschatological hope introduced and investigated in the subject congregation? The investigation (c) used a questionnaire to explore how subject congregation viewed succession planning and the concept of eschatological hope as compared to a test group. Further, (d) a validated measure was used to determine the subject congregation's overall health as a baseline to set the stage for future investigations.

CHAPTER 2: HOPE – THE DIFFERENTIATING MOTIVE

Hope that Makes Christian Leadership Unique

The marker that makes Christian leadership unique is not found in particular traits, skills, styles, leader/follower interactions, or contextual influences that define contemporary leadership research. It is my observation that all these attributes are shared by leaders whether they are Christian or not. The marker that makes Christian leadership unique and therefore is of particular importance to this project is hope. Hope tends to redefine the values that ultimately distinguish as different a Christian leader's actions, decisions, vision and ethical considerations.

But Christian hope is qualified by its connection to an eschatological orientation. Roman Catholic theologian Anthony Kelly summarizes the relationship between hope and eschatological perspectives noting that, "...hope is expressed as eschatology."¹ The deep connection between hope and eschatology also emerges in Reformed theology as is explained by Amy Plantinga Pauw, "Eschatology is for us a posture of trust and hope, grounded on the conviction of God's faithful and transforming presence...."² Indeed the connection between eschatology and hope has been consistent in Christian thought. Eschatological hope indicates that hope is more than sanguinity it is recognition of the dependency humankind has on God on the one hand and the possibilities opened up by this relationship between God and human history on the other.

¹ Anthony Kelly, Eschatology and Hope (Maryknoll: Orbis Books, 2006), 21.

² Amy Plantinga Pauw, "Some Last Words about Eschatology" in Feminist and Womanist Essays in Reformed Dogmatics, ed. Amy Plantinga Pauw and Serene Jones (Louisville: Westminster John Knox Press, 2006), 221.

Eschatological hope alters how a Christian leader evaluates the context of their leadership by encouraging a reassessment of allegiances and assumptions through an encounter with the historical activity of God and God's promise. In this chapter I maintain that Christian hope is eschatologically rooted because hope is a confident expectation that anticipates the unseen and the future. (Heb. 11:1) I also suggest that identifying emergent leaders is then a process comprised of evaluating whether potential leaders possess the characteristics of eschatological hope as well as evidence of commonly recognized leadership traits, skills, styles etcetera.

Hope is Eschatologically Rooted

Eschatological hope is a promise that God's activity will ultimately enter the purview of human history as an unmitigated reality and that this activity has already invaded human existence and is working to move history and experience toward an engagement with this reality now. This dynamic of the already present though not yet consummated was expressed in Christ's teaching on the nature of God's *basileia*.

Working from the basis of eschatological hope recognizes God's activity in history concretely and allows for a conversation about the activity of God that deals forthrightly with the real disappointments and sufferings of the present. Christian leadership inspired or motivated by this eschatological hope consistently find that they irritate and transform the status quo by engaging in questions and actions (unintentionally or inadvertently) that subvert injustice, challenge toxic leadership, question ecologically disastrous policies, resist oppressive power, contest economic inequity and actively seek liberation from all forms of personal, spiritual and social oppression in much the same

way as the prophets or the apostles.³ The prototype of hope's impact was Christ who subverted injustice in forgiving the women caught in the act of adultery and speaking to the Samaritans (an oppressed group) openly, challenged the toxic leadership of the religious leaders' inconsistent behavior, actively engaged in liberation of the oppressed in deliverance of the demoniacs, healed the sick and preached good news to the poor and challenged the way the rich utilized their wealth (see confrontation with the rich young ruler). Jesus announced God's *basileia* as both present (Mark 1:15; Luke 17:21) and future (Matt. 24:29-31).

Placing eschatological hope in the epicenter of leadership motivation works from a view of God defined as neither intra-worldly nor extra-worldly but a God of hope with future as God's essential nature (cf. Figures 2 and 3).⁴ Leaders possessing an eschatological hope embrace the present with the historical and factual grounding of the resurrection of Christ that points toward conditions for the possibility of new experiences. "To you it has been granted to know the mysteries of the kingdom of heaven."⁵

³ Kelly, 4. Kelly observes that this subversive character of hope is universal i.e., it is present in many of the ways hope is framed even outside of the Christian tradition. Kelly notes that, "Even the eminent Marxist philosopher Ernst Bloch, in this monumental work *The Principle of Hope*, presents hope in creative terms.... It animates all the efforts of freedom to bring a new society into being...The restless imagination of hope calls into question the status quo. In doing so, it inspires an awareness of hidden possibilities within the situation." Jeremiah has already been cited as an example of this kind of hope but the same can be said of the Apostle Paul whose vision of God's *basileia* possessed both a future hope and present social and psychological ramifications.

⁴ Moltmann *Theology of Hope*, 16.

⁵ Matt. 13:11 (NASB).

Identifying Leaders is a Function of Hope

Failure of Dominant Leadership Models

Hope situated at the epicenter of leadership motivation greatly enhances the understanding of leadership that has emerged from research. Hope may be the causal factor that defines motive and gives research variables such as traits, skills, leader/follower interactions, contextual influences, organizational age, and organizational structure a predictive quality rather than being limited to description after the fact.⁶ This project depends on descriptive research from which the pipeline concept of leader development has emerged.

However, research has typically utilized a mechanistic model for organizational development that characterized business endeavors through the end of the twentieth century.⁷ The emphasis on the mechanics of organizational development caused leadership studies to meet with conflicted acceptance in the church. The reduction of leadership to traits, skills, or interactional characteristics while useful in defining and developing leadership abilities and capacities fails to define what motivates leadership.

⁶ George Barna, "Unleashing the Church through Lay Leadership." 16 Jan. 2001 [online]; accessed 10 November 2007; available from <http://www.barna.org/FlexPage.aspx?Page=BarnaUpdate&BarnaUpdateID=79>. It is important at this point to distinguish the fact that this project does not assume de facto that the pastor of any congregational setting has or exercises the art of leadership. If the research of Barna is correct in asserting that less than 25% of pastors identify themselves as leaders then the process of identifying leaders has an even greater significance since it inevitably will raise questions about how the church is structured around professional ministers in the United States. Barna observed that pastors who did identify themselves as leaders are less likely to use teams of people to get their work done. This begs the question of how leadership is defined by pastors and in Barna's research since the act of leadership is universally perceived as engaging the gifts of others to accomplish a given task.

⁷ Stephen J. Guastello. "Non-linear Dynamics and Leadership Emergence," Leadership Quarterly 18, no. 4 (Aug. 2007): 370-90.

The failure to consider how motivation fits into leadership actions results in descriptive models that cannot provide predictive insights into how the activities of leadership will impact a group. This same deficiency fails to consider what differentiates a Christian leader from any other leader.

This failure to find a predictive model presents a significant problem for pastors and other Christian leaders who are committed to recognizing emerging leaders and helping them develop for the mission of the church. Without a predictive model in-house training programs tend toward instilling a limited perspective on skills (such as planning, transactional leadership, situational leadership, analysis etc.) and an even more limited investment in values except where values are assumed in statements of faith and philosophies of ministry.

Leadership development programs working without a means of understanding motivation and its values run the risk of augmenting skills while ignoring the values that inform how those skills are applied by the leader. The result of this oversight is that a leader may express an agenda that runs counter to the apparent intention of Christian leadership in his or her routine relationships, i.e., the leader may exhibit behavior that oppresses rather than liberates, marginalizes rather than equips and wounds rather than heals while also building a successful “Christian” organization.

The other side of the problem is leadership training programs that focus on the development of values or character while minimizing the development of specific leadership skills such as cross-functional communication, planning, crisis management, problem solving, budgeting, talent assessment, revenue development, analysis methods,

organizational design etcetera. This kind of approach produces leaders filled with good intentions but frustrated by an inability to translate these intentions to operational action.

The need to incorporate skill (the how) and values (the why) in the development of emerging leaders is recognized. J. Robert Clinton's work for example identified three types of formation in a leader as a means of synthesizing skills and values (i.e., spiritual formation, skill formation and ministry perspective). Clinton's study provides a model to understand the how, the why and the what of leadership emergence over a life time. However he does not specifically explore the initiating motive.

Failing to consider what motivates a person to think about leadership misses a crucial component of leadership formation. In the course of my observations it regularly appeared that leaders who lost their way in the act of leading or potential leaders who avoid leadership share a common problem i.e., cynicism. Cynicism takes up multiple forms that may be summarized as a loss of hope. Hopelessness is not answerable in either skill or character/values development. Hope's function is rooted in a perspective that motivates or animates the leader to action. The reason motivation becomes a focal point is that when a person experiences a gap between an ideal and actual behavior a reassessment occurs that attempts to determine the reason for the gap and whether anything can be done to close it.

How a leader assesses this gap when facing hopelessness is a complex mix of variables that includes personal ambition, assessments and interpretations of reality, the definition of strategies aimed at perceived threats or opportunities and assumptions about what constitutes success or failure. Add to these an individual's understanding of power

and relative sense of personal destiny and the difficulty to define motivation in any but the broadest of terms is significant. The very act of identifying key values is difficult enough given the variety of cultures, theological starting points, hermeneutical models and the early shaping experiences that tend to entrench one's assumptions about what works and what does not work in the act of leading.

So, how is the subject of motivation parsed to understand its nature and function? The ultimate value in the Christian tradition of any such assessment is determined by the degree to which the leader's assumptions, values and allegiances are impacted by his or her relationship to Jesus Christ. This does not mean that a leader facing hopelessness is without an active personal relationship to Jesus Christ. It does mean that a leader in a position of despair or cynicism or indifference faces hopelessness and is likely engaged in a period of ambiguity that is redefining their faith and what they understand is possible in the relationship of God to human experience.

For example a mission leader with three decades of ministry experience in the local church, in denominational leadership and in successfully training leaders in Africa summarized his position this way, "The future is an illusion. Since the future is indeterminate it is irrelevant to my current actions. I don't accept official responsibilities within the church because the odds of making a difference are negligible."⁸ In further conversation this leader spoke of a process of reassessing all past experiences and how he had interpreted the work of God in them. Yet, he was making plans for the future. In the same breath he described the future as an illusion he described what he expected to be

⁸ Field Interview, Subject K (Gresham, Oregon, September 2007).

doing. He was living in a hope that expected to observe some measurable impact of God's presence in the men and women he sought to influence.⁹

New Experiences are Birthed in New Perspectives

The impact of eschatological hope and its tension of the already and the not yet sets up a perspective that is capable of working in ambiguity and paradox. When times of ambiguity are viewed from the perspective of hope an ability to avoid prematurely reducing decisions between alternative options is formed that allows new perspectives to emerge. This principle of embracing ambiguity for creative tension has been observed in other leadership venues as well. For example, in the lead article headlining the June 2007 issue of Harvard Business Review Roger Martin insists that leadership research may be off the mark in its emphasis on studying what leaders do. He suggests that it is the way leaders think that set them apart as different. Martin is closer to the focus of eschatological hope in this observation. The quest to get at how leaders think is a quest to define the values that motivate leadership action which is the venue of hope.

⁹ It is safe to say that theologically Braaten found the praxis of existentialism to be inadequate. Braaten's discussion of Kierkegaard's influence on theology lies behind my observation here. Braaten characterizes Kierkegaard's theology as personalistic and existentialist. "Karl Jaspers captures the mood perfectly when he speaks of 'the futility of inquiries into the future'... existentialism folded the biblical eschatological horizon of the future of the world as history into the existentialist horizon of futurity as a predicate of the history of existence." Carl E. Braaten, Eschatology and Ethics: Essays on the Theology and Ethics of the Kingdom of God (Minneapolis: Augsburg Publishing House, 1974), 16. Schwarz adds to the discussion of future in noting that Jewish Christian philosopher Eugene Rosenstock-Hussey (1888-1973) wrote: "Christianity is the founder and the trustee of the future, the very process of finding and securing it, and without the Christian spirit there is no real future for man. Future means novelty, surprise; it means outgrowing past habits and attainments. When a job, a movement, an institution promises nothing but treadmill repetition of a given routine in thought and action, we say correctly, 'There is no future in it.'" Hans Schwarz. Eschatology (Grand Rapids: William B Eerdmans Publishing, 2000), 6.

In Martin's view highly effective leaders share a way of thinking he calls "the opposable mind."¹⁰ In his concept highly creative leaders avoid reducing decisions between alternative options but seek instead to hold the tension of apparently opposing decisions to create an entirely different kind of approach. This ability to rest comfortably in the ambiguity of tension results in an integrative thinking that seeks out "...less obvious but potentially relevant factors..." then considers "...multidirectional and nonlinear relationships among variables...."¹¹ With this done the effective leader pursues the problem as a whole rather than the parts and "Creatively resolve tensions among opposing ideas; generate innovative outcomes."¹² (See illustration in Figure 4.)

New Perspectives Must Face the Reality of the Present Squarely

Holding the tensions of ambiguity does not equate to finding artificial resolutions or utopian answers that ignore the realities in front of the leader. Hope in times of ambiguity is not simply an exercise of existential subjectivity grounded in human reason. Hope grounded in mere existential subjectivity has little to distinguish it from a merely utopian dream.

This insight was illustrated by Jim Collins as the "Stockdale Principle" named for Admiral Jim Stockdale who spent the years 1965 to 1973 as a prisoner of war in Vietnam. When interviewed by Jim Collins about his experience he was asked how he survived the ordeal.

¹⁰ Roger Martin, "How Successful Leaders Think," Harvard Business Review, June 2007, 60-67.

¹¹ Ibid. 65.

¹² Ibid. 65.

I never lost faith in the end of the story, I never doubted not only that I would get out, but also that I would prevail in the end and turn the experience into the defining event of my life, which, in retrospect, I would not trade.¹³

Stockdale's confidence about the future held in a period of horrible ambiguity motivated Collins to ask who did not make it through the experience. Stockdale's answer was poignant – the optimists did not make it!¹⁴ Why? They looked for an exit to their pain and torment and it didn't happen. The optimists died of despair! Optimists anticipate the best possible outcome without factoring in the reality of the present.

The failure to factor the harsh realities of the present as is done in realizing the eschatological tension between the present and the future leads to a loss of hope (as seen by Stockdale) or the formation of a utopian ideal (as identified by Moltmann). Neither approach adequately wrestles with those situations that contradict the promise of God and yield suffering in the present.

However, it is hope that endures suffering in expectation of the promise. This is the subject of the letter to the Hebrews that defined faith as "...the assurance of things hoped for, the conviction of things not seen."¹⁵ Hope expresses a willingness to face the harsh realities of the situation in a way modeled by Stockdale, who said,

¹³ Jim Collins, Good to Great: Why Some Companies Make the Leap and Others Don't (New York: Harper Business, 2001), 85.

¹⁴ Kelly, 5. Kelly recognizes the same distinction between hope and optimism. He argues that, "...hope differs from optimism....It [optimism] is a kind of implicit confidence that things are going well in the present situation....In contrast, genuine hope is always 'against hope.' It begins where optimism reaches the end of its tether."

¹⁵ Heb. 11:1 (NASB).

You must never confuse faith that you will prevail in the end – which you cannot afford to loose – with the discipline to confront the most brutal facts of your current reality, whatever they might be.¹⁶

In despair the realities of the future promise are lost in the overwhelming contradiction of the present. This is why hope must retain an eschatological grounding so that it has a foundation from which to see a larger promise. Creating a utopian ideal avoids the reality of suffering and the paradox of evil. Utopian thinking fails to work when real opposition is unavoidable. Confusing utopian ideals with the real future of eschatological hope may end in rejecting hope as myth causing hope to loose its potency as an anchor of faith. It is hope not utopianism or optimism that endures the suffering of the present not in resignation but militant persistence in the application of a larger reality.

The assurance and conviction of hope acts in faith so that even in the face of apparent personal defeat a prevailing future promise still summons people to the possibilities inherent in hope that include social awareness, care for oppressed, fidelity in relationships, freedom from the isolating and abusive impact of self absorption or greed and the persistence to purse a new order founded on God's promise (Heb. 13:1-16).

The mission leader mentioned above expressed more than despair. He expressed agitation of the kind that not only indicates the presence of an opposable mind (he currently rejects official positions yet seeks spheres of influence) but also a willingness to

¹⁶ Collins, 85. Stockdale's stance is reminiscent of Paul's commentary on Abraham who against all odds believed the promise of God. Romans 4 raises interesting epistemological and metaphysical questions on the relationship between knowing, asserting (belief) and acting in the encounter between God and humankind. Certainty at least in Romans 4 is predicated on God's promise and seems to require human activity in order to move from promise to experience.

approach the future confidently in faith without knowing the full outcome of his actions.

In the embrace of ambiguity and the honest assessment of reality faith rises out of hope in God's promise. In fact it is this kind of hope that creates,

...the ferment in our thinking, its mainspring, the source of its restlessness and torment. The hope that is continually lead on further by the promise of God reveals all thinking in history to be eschatological hope as distinct from minor hopes...¹⁷

Persistence in the face of the contradictions described in the letter to the Hebrews would appear foolish without the distinction between minor hopes, what Marshall characterized as a focus on personal benefit, and the eschatological hope that engages a fundamental transformation of how life, reality and relationships are viewed.

Seeing the Reciprocal Relationship between God and the World

Eschatological hope grows out of an encounter with Christ and engages in the reciprocal relationship between God and the world as seen in God's historical activity. Hope that is eschatologically rooted seeks to escape the limitations inherent in the Greek metaphysic especially those expressed in existentialist perspectives on faith because a purely existentialist view can end without a rationale for enduring contradiction or suffering beyond the pursuit of the present moment. An existentialist approach tends to

¹⁷ Moltmann, Theology of Hope, 33. Even where Moltmann is rightly criticized for his prophetic negativity he captures the essence of hope's dependency on God's activity in history. As Kelly notes, "Hope is no optimistic construction placed on life, for it must confront the inescapable tragedy of death. Hope is never a part of the system. But it does have a center, namely, Christ in his death and resurrection." Kelly, 72.

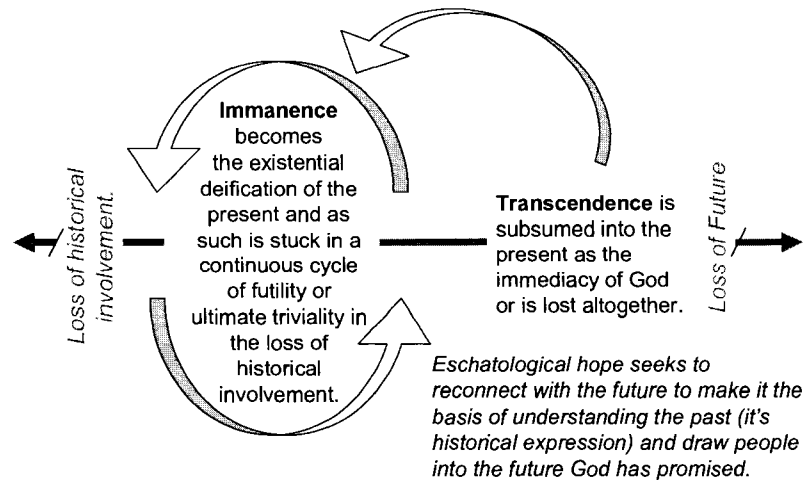
forego a connection with either the past or the future and is susceptible to misinterpreting God's promise as only applying to personal benefit.

The over emphasis on immanence characterized in existentialist theologies easily suffer from the loss of historical involvement and a loss of future (Figure 2). The same loss of historical involvement and loss of future attaches itself to any leader or potential leader who has been disillusioned through an over emphasis on immanence has therefore lost their ability to engage in the tension inherent in the church's eschatological position. If leadership is only concerned with living in the moment, presupposing God's immediacy then the historic mediation and reconciliation of God and humankind in the Christ event can lose practical significance. Likewise the perspective of history from the category of hope is also lost (Figure 2).¹⁸

I find this position to be the de facto operational mode of churches and larger Christian organizations that have lost their orientation to eschatological hope. An organization may take an existentialist approach when its concerns and decisions fail to factor hope into its charter or when its embrace of hope retains an other-worldly focus and hence a disconnection from present realities at a functional level (Table 2). How a congregation or organization defines what makes a leader provides an insight into whether or not their approach keeps an eschatological horizon or has become subsumed in a functional existentialism removed from hope and focusing instead on personal benefit.

¹⁸ Moltmann Theology of Hope, 30.

Figure 2: The Problem – Utopianism or Faith?



Eschatological hope also challenges the way traditional theology has characterized human dualism in its psychology and its struggle to understand the interaction of human will and God's intervention. Hope challenges the escapism that rationalizes evil as only temporal that encourages a posture of resignation that ignores the outcomes of evil i.e., oppression, injustice, poor stewardship of creation etc. in a prediction of ultimate escape through apocalypse.

Hope that sees God's reciprocal relationship to the world raises the question of culpability in leadership. Will leaders escape judgment if they ignore the contradictory realities of the present by hiding in an eschatological model that only sees the future and not the present implications of that promised future? If the judgment of God rests on those who do not do good but evil then the question is what defines the good (Rom. 2: 9, 10)? Based on the use of Christ as the prototype of the good then one may answer that the

good is defined by this eschatological hope in actions that seek to align to this hope even in the face of opposition, suffering and loss (Acts 10:38).

Concern for reassessing historical perspective must be retained as a fundamental part of any Christian organization engaged in developing leaders. Historical reassessment examines how the resurrection of Christ retains its catalytic meaning for faith and how God's activity in history is understood in actual events. The concept of eschatological hope intends to alter the existentialist problem by encouraging a historical reassessment that engages history and faith (see Figure 3).

The concept of eschatological hope intends to alter the traditionalist problem that admits unpleasant realities but does not contradict present realities and the emptiness of the human situation in light of the promise and work of God in the present. Instead certain evils are ignored in favor of saving souls for some future redemptive act on creation. Eschatological hope does not deny the need for a future redemptive act on creation. It simply cannot remain passive in light of present evils. Instead it works to expose and overturn those evils in the present as a prototypical response to what is to come. Eschatological hope draws one into the conflict inherent in the interval of tension that occurs between the promise and its fulfillment. This tension is important to the exercise of leadership because it forces a leader toward an utter honesty with the context in which leadership occurs and unleashes the potential for new creative approaches unlimited by the old rules (limited possibilities) inherent in how a leader thinks.

Eschatological hope endorses neither utopianism nor pessimism on life.¹⁹ The summons to the future is a fundamental summons to an interval of tension that takes up the obedience and suffering of the cross to be a contradiction of the oppression and toxic aspects of human experience. Moltmann's project to undo the corrosive effects of Greek metaphysics and of the mystery religions retains its importance in neutralizing the negative effects they generate which he described as;

...the gospel itself becomes unintelligible, if the contours of the promise are not recognized in it itself. It would lose its power to give eschatological direction, and would become either Gnostic talk of revelation or else preaching of morals.²⁰

The reduction of the gospel to either gnosticism or isolated moralizing is what an eschatological hope seeks to avoid. In identifying Christian leaders Christian organizations must retain their founding in what was promised in advance or they lose their eschatological footing and hence produce weak people and weak leaders who are more characterized by gullibility or impotence than they are militant hope that makes a difference in the reality in which they work.²¹ The potency of the church emerges from eschatological hope that is willing to go face to face with reality and to disturb the

¹⁹ Pessimism is the charge that is leveled against Moltmann by some who see his extreme view of humankind's hopelessness as something that undercuts activism in the present. Moltmann's own language opens him to the charge but the entirety of his concept of hope seeks to endorse an activism that is wholly motivated by the resurrection and God's activity in history not just the subjectivity of human reason. (Cf. Moltmann Theology of Hope, 18; and Jerry A. Irish. "Moltmann's Theology of Contradiction," Theology Today, April 1975, 21- 31 [online journal]; accessed 15 Mar. 2007; available from <http://theologytoday.ptsem.edu/apr1975/v32-1-article2.htm>.

²⁰ Moltmann Theology of Hope, 148.

²¹ Moltmann Theology of Hope, 152.

organizational tendency toward rigid homeostasis (i.e., the tendency within a system to find equilibrium).

The problem presented by homeostasis is not that organizations need a level of predictability in terms of process and discipline from which to operate effectively. The problem emerges when organizations resist change under the guise of predictability while really longing for stability i.e., the absence of change. The quest for stability contributes implicitly to authenticating leadership behaviors that contradict eschatological hope and its tendency to question the present order of things in light of the future promise.²²

Instead stable organizations seek those who will not question the present order of things and who by behavior become trapped in an existentialist organizational charter.

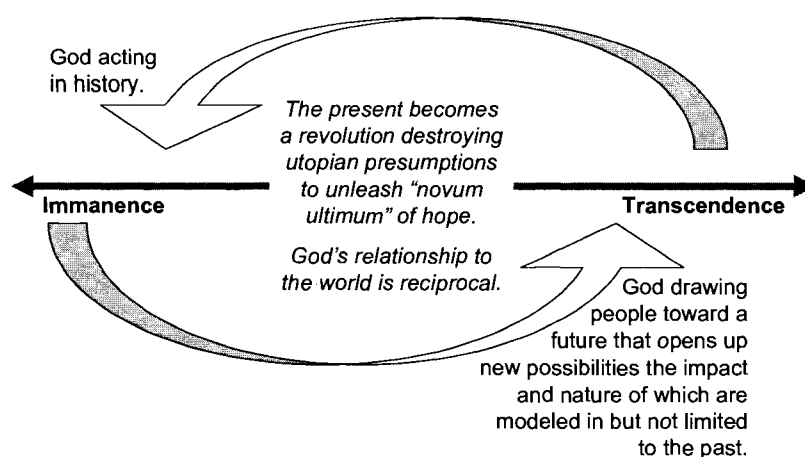
Congregational or organizational systems and theological models that move to stabilize thinking rather than discipline their thinking fail to develop the capacity needed to innovate through an opposable mind because they demonstrate impatience with the ambiguity of the interval of tension between promise and fulfillment.

A move to early resolution for stability sake fails to ripen issues to the point that the real problem emerges. For leaders and emerging leaders this means that necessary skill and perspectives fail to develop. Instead a form of narcissism emerges that seeks to avoid conflict and pressure associated with deep change.

²² Indeed Moltmann stated as much later. “The reason why “Christian hope raises the ‘question of meaning’ in an institutionalized life is, that in fact it cannot put up with the relationships and sees the ‘beneficial unquestioningness of life’ in them only as a new form of vanity and death...It will therefore endeavor to lead our modern institution away from their own immanent tendency towards stabilization, will make them uncertain, historify them and open them to that elasticity which is demanded by openness towards the future for which it hopes.” Moltmann Theology of Hope, 330.

In contrast eschatological hope is realistic because it takes seriously all the possibilities of human experience seen in the potential for evil or for good and faces them squarely even when facing them generates conflict or tension. Paul models the discipline required to ripen the issues eschatological hope exposes in his approach to the Corinthian church. Paul took exception to their contradictory behaviors (1 Cor. 5:1-13). Paul also expressed commitment toward the Corinthians that was willing to face the personal pain of their initial disapproval in order to gain their change of behavior (2 Cor. 2:1-4).

Figure 3: Alternative Perspective Presented by Eschatological Hope²³



Eschatological hope emphasizes the transcendence of God whose encounter with humankind is not so much based on spatiality as temporality. God is involved in the

²³ Moltmann Theology of Hope, 25. The phrase *novum ultimum* is defined elsewhere by Moltmann as "...the quintessence of the wholly other, marvelous thing that the eschatological future brings. With the raising of Christ from the dead, the future of the new creation sheds its luster into the present of the old world, and in 'the sufferings of this present time' kindles hope for new life." Jürgen Moltmann. The Coming of God: Christian Eschatology, trans. Margret Kohl (Minneapolis: Fortress Press, 1996), 28.

world in an interactive way that summons the distortion of the present toward the healing of fulfillment in an eschatological hope (see Figure 3). God's relationship to the world cannot be adequately expressed in terms of classic theism that tends to view God as immune to and invulnerable to the imperfections of the world. Instead, eschatological hope accounts for God's historical intervention and future promise in a way that works transformation in the present.

A Way to Approach the Scripture

Hope framed as an eschatological expression supported by God's historical acts on one side and God's wooing to the future on the other offers two different starting points when looking at the Christian scriptures. Regardless of the starting point i.e., theology from below or theology from above a convergence of both (immanence and transcendence) evolve as one gives themselves to the work of eschatological hope over time.

This does not eliminate the impairment we suffer as people whose perspective is limited by our worldview, experience and ability to comprehend. We still see as though through bubbled glass (1 Cor. 13:8-12). Yet, this diminished vision retains a future hope of seeing as though face to face – unclouded reality for what it really is because of the presence of hope that indefatigably pulls us to the future and pushes us to consider the meaning of the past (1 Cor. 13:12).

The present in this work of eschatological hope then becomes a hermeneutic that summons a commitment characterized in the word "belief." Confronted as we are with the historical reality of God's actions and God's summons to a future of God's working

there is an invitation in the present to engage this God personally, vitally and openly in a reciprocal relationship. Eschatological hope then makes how scripture is approached more than a method of approaching literature it is an active reflection between what has been experienced and how it is explained through an ongoing dialogue between God and God's people.

Jesus used this sense of dialogue between God and God's people as a backdrop to his promise of help in maintaining this dialogue as seen in the work of the Holy Spirit, "...He [the Spirit] will teach you all things, and bring to your remembrance all that I have said to you."²⁴ The presence of the Holy Spirit as a tutor promised for those who follow Christ provides some sense of security that the meaning of God's historical acts will surface in the actions and attitudes of those who engage history as disclosed in the Word (John 14:25).

This activity of theological reflection serves to determine a dichotomy of expectations and responses rooted in this reciprocal relationship. Either people believe and obey God or they disbelieve and hence disobey God (Deut. 1:26-43; 2 Peter 1:16-21). Said another way, how one approaches the explanation of historical events sets up either a resistance to the possibilities of God's working or an exploration of and interrogation of the possibilities of God's working.

Resistance to the possibilities of hope is expressed in the denial of the potential to experience God's work as described in the record of God's historic acts in scripture.

When this occurs it is a denial of the immanence of God and a collapse of eschatological

²⁴ John 14:26 (NASB).

hope. Conversely acceptance of the possibilities of hope end in the expectation of God's acts similar to those described in history. When belief is ignited eschatological hope leads to an expectation of similar encounters with the power and presence of God in new contexts (this expectation is expressed in Mic. 7:15; Hab. 3:17-19; Zep. 3:1, 2 and 5; Luke 4: 18-19; 1 Peter 4:7-19).

It is important to realize that various theological models work with the concept of belief and the nature of God's historical work in different ways. I do not insist on a particular theological model. I am concerned with the assumptions about God's immanence and how that plays out with God's transcendence so that working from the foundation of eschatological hope assumes a hermeneutic that interprets the eschatological promises inherent in the prophets, the gospels, the Acts of the Apostles and the New Testament epistles in a way that anticipates the work of God however that work is defined.

Eschatological Hope Challenges the Way Leadership is Conceptualized

The ongoing response of the leader to relationship with Jesus Christ engages eschatological hope that initiates a continuous reassessment of personal motivation defined in whether the behavior of the leader continuously morphs into actions congruent with a vision of hope. Because motivation is a dynamic rather than static concept research (either explicitly compiled through scientific study or implicitly compiled from anecdotal experience) that defines the nature of leadership can be challenged based the

values from which conclusions are measured.²⁵ Identifying the values behind the research (implicitly or explicitly compiled) provides a means of predicting or differentiating between leadership that evolves from the basis of eschatological hope or is destructive or mediocre by virtue of its despair.²⁶ This means three things to the design of leadership emergence processes.

First Recognize the Limitations in How Leadership is Conceptualized

Limitations in conceptualizing leadership have to be understood. Leadership research (implicit or explicit) cannot predict the trajectory of leadership behavior based only on studying the mechanics of leader traits, leader tasks, leader thought processes, leader/follower interactions or follower attributions that identify “charismatic leadership.”²⁷ This failure to provide a predictive model renders research inadequate in providing a foundation for the identification of Christian leaders.

The inadequacy of explicit research is paralleled in the implicit conclusions of congregational experience. When queried congregations identified what they wanted in pastoral leadership with a focus on the traits of potential leaders. This assumes that the traits these congregations identified equate with effectiveness and with sound motive. If the inability to predict the trajectory of leadership based on an assessment of traits alone

²⁵ Ronald A. Heifetz, Leadership without Easy Answers (Cambridge: Belknap Press of Harvard University, 1994), 14.

²⁶ The concept of destructive leadership is a relatively recent entry into the field of leadership research although anecdotal material abounds e.g., Gene Edwards, A Tale of Three Kings: A Study in Brokenness (Wheaton, IL: Tyndale House Publishers, 1992). For a contemporary summary of research questions around the subject of destructive leadership see, Leadership Quarterly 18, no. 3 (June 2007).

²⁷ Jay A. Conger and Rabindra N. Kanungo, Charismatic Leadership in Organizations (Thousand Oaks, CA: Sage Publications, 1998), 114, 115.

is real then the queried congregations will find themselves in a cycle of frustration over how their leaders actually perform. Selection based on traits alone is an inadequate criterion from which to predict success or effectiveness.

Table 2: What Congregations Say They Want in Pastoral Leaders

Seven Essential Leadership Attributes (Traits) ²⁸	What do Lay People Want in Pastors ²⁹
<p><i>Technical competence:</i> business literacy and grasp of one's field</p>	<p><i>Competence and religious authenticity:</i> pastoral literacy and genuine religious life</p> <p><i>Communication skill:</i> good preaching that engages life issues, humor and applied theology</p> <p><i>Commitment:</i> primary devotion to the congregation and minimal time in other pursuits.</p>
<p><i>People skills:</i> an ability to communicate, motivate, and delegate</p> <p><i>Track record:</i> a history of achieving results</p>	<p><i>People skills:</i> approachable, warm and caring who can initiate ideas and build consensus.</p> <p><i>Track record:</i> experience counts but age and marital status weigh heavily too – the pastor must be younger.</p>
<p><i>Conceptual skill:</i> a facility for abstract or strategic thinking</p>	<p><i>Entrepreneurial innovators:</i> Research uncovered a disconnect. Many say they want a pastor to help grow the church but don't want to undertake or think about the necessary changes that are required.</p>
<p><i>Judgment:</i> make difficult decisions in a short time frame with imperfect data</p> <p><i>Character:</i> the qualities that define who we are</p> <p><i>Taste:</i> an ability to identify and cultivate talent</p>	<p><i>Strong spiritual leader:</i> capable of inspiring spirituality in others</p>

Corresponding Characteristics

²⁸ Warren Bennis, "The Leadership Advantage" Leader to Leader Spring 1999 [online journal]; accessed 20 Dec. 2006; available from: <http://www.leadertoleader.org/leaderbooks/l2l/spring99/bennis.html>.

²⁹ Adair T. Lummis. What do Lay People Want in Pastors? Answers from Lay Search Committee Chairs and Regional Judicatory Leaders; accessed 19 Nov. 2006; available from <http://www.pulpitandpew.duke.edu/Searchsummary.html>.

This is illustrated in Table 2. What congregations said they want is compared to a set of common leader traits identified by Bennis. Bennis' traits are similar to general research conclusions. The similarities between the two sets of expectations in Table 2 are noteworthy. Leadership attributes as emphasized by Bennis focus on achievement and engaging talent – authority is vested in the business results expected to be generated. The pastoral attributes infer a bias and similarly limited scope of assessment – authority is vested in the expectations of the congregation. A problem arises in the nature of the congregation's expectation. Lummis' research uncovered a discrepancy that indicates a tension in how the average congregation may interpret its organizational charter. Even though qualifiers such as “spirituality” or “genuine religious life” etcetera are offered, the underlying agenda may limit the organizational charter of the congregation to that of purely transactional characteristics (business operation, Table 3).

Lummis specifically identified a discrepancy between the language used and the expectations defined. The congregations wanted innovation without facing the necessary changes required to induce innovative approaches. This discrepancy is disconnected from the eschatological charter of the church as described in Table 3 because it functionally fails to accept the necessity of change as a result of an engagement with the church's attributes.

Second Evaluate the Assumptions Behind Conceptual Models

The premise that research (implicit or explicit) should focus on the leader has traditionally been rooted in the assumption that organizations are mechanistic rather than organic in nature and that organizational problems are more like machines to be fixed

than they are entities to be nurtured, disciplined, trained and in need of growing into responsibility for their actions. This distinction is important because it contributes to the way leadership is conceptualized. If an organization is a mechanism it requires a technician that can diagnose problems and proffer solutions to fix the organization so it will run better. If an organization is a living organism then it requires a shepherd or husbandman or steward functioning in a system of interactions that can respond to its environment adaptively and quickly.³⁰

The expectations of the congregations in Table 2 focus on the leader as the primary provider of service. This indicates (1) a definition of leading that is individualistic/autocratic versus community/responsibility-based and (2) a failure to apply the unique nature of the church as an organic entity to the identification and selection of leaders.

Third, Differentiate the Church from Other Organizational Models

The task of the church, rooted as it is in its attributes, refocuses attention toward the eschatological nature of the church and invites an encounter with eschatological hope. Hope finds its animation in a view of the church that is grounded in the understanding of Jesus' use of the phrase "kingdom [reign or *basileia*] of God." Jesus viewed the church and God's *basileia* as neither identical nor disassociated. The gospel of Mark for example sets the two in an imminent relationship to one another in announcing the experiential proximity of God's *basileia*,

³⁰ Uhl-Bien and McKelvey, 298-318.

Now after John was arrested, Jesus came to Galilee, proclaiming the good news of God, and saying, “The time is fulfilled, and the kingdom of God has come near, repent and believe in the good news.”³¹ (emphasis mine)

The congregational expectations framed in Table 2 do not explicitly anticipate being drawn into the mission as understood from the perspective of the church’s attributes which are expressions of God’s promise and wooing toward the future. While this may be implicit in how the congregations define what it means to engage in spirituality, the fact that a discussion is required to get at the point of hope explicitly infers that a functional understanding of the Church’s attributes may be fuzzy at best. In limiting the definition of leadership to traits as done by the congregations in Table 2 it appears that theological reflection has given way to expediency with a greater emphasis on growth and stability rather than those themes that emerge from the promise of hope.

To illustrate my point I turn to the traditional formulation of the four attributes of the church and ask how these might impact the traits these congregations identified? Is there a relationship between the traditional formulation of the character of the church and eschatological hope? In the four attributes (one, holy, catholic, apostolic) an emphasis on the organic nature of the church is present.

If the church is organic in nature rather than mechanistic then it requires a different approach than is available from a mechanistic set of assumptions. If these attributes have a bearing on leadership selection they cannot be reduced to traits, skills, interactions, motivations, or transactions that exist independently of the attributes of the

³¹ Mark 1:15 (NIV).

church. Instead the attributes must be used as categories from which behaviorally based assessments are made to determine whether or not a prospective leader understands their role in light of hope and lives as one engaged in the interaction of God with history and the God who promises a new future. Indeed if these attributes are really gifts of grace as Küng and Van Engen contend then they are part of the eschatological nature of God's *basileia* and their presence in action, values, and the assumptions of the congregation indicate the degree to which eschatological hope has rooted itself in the identity of the congregation or organization.

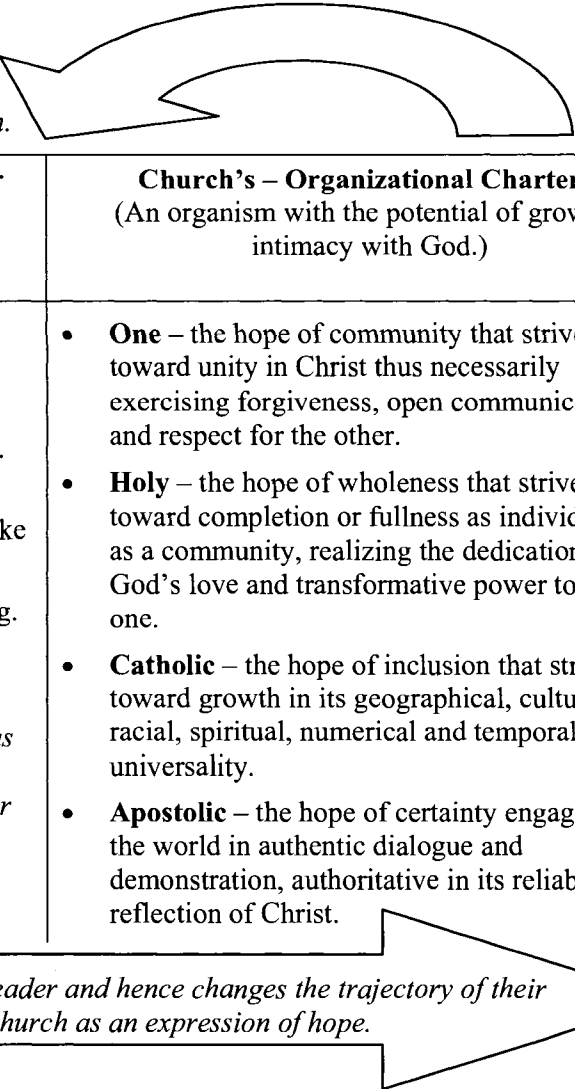
Hope Changes the Trajectory of Leadership Behavior

How do the leadership traits outlined in Table 2 ensure outcomes that are legitimate to the organizational mission? Is the implied organizational mission in alignment with the charter that the organization says it is operating from and how does this impact the recognition of emerging leaders? These questions are compelled by the apparent assumptions behind the pastoral traits listed in Table 2.

To answer these I turn to Table 3 which compares organizational charters common in the business world to an organizational charter based on the emergent attributes of the church. By emergent I mean that the strength of these attributes grow over time because of a developing awareness and alignment to them throughout the life and actions of the local congregation or organization. The traits identified by Bennis and the congregations surveyed in Table 2 are more easily reconciled to the business charter of Table 3 than they are the attributes of the church in Table 3.

Table 3: Organizational Charter Illustrated – Business and Church

Transactional characteristics are a means of applying attributes in action.



Business' – Organizational Charter (A mechanism used and discarded – transactional characteristics used in institutional programs.)	Church's – Organizational Charter³² (An organism with the potential of growing intimacy with God.)
<ul style="list-style-type: none"> • Differentiated – the hope for significance. Define a unique niche for service or product • Branded – the hope for acceptance. Meet customer expectations • Successful – the hope for value. Make a profit • Responsible – the hope for meaning. Provide value added social impact <p><i>Hope in the context of business serves as the inspirational component behind the activities of marketing, selling, customer relations and philanthropy. It is in Moltmann's words a minor hope.</i></p>	<ul style="list-style-type: none"> • One – the hope of community that strives toward unity in Christ thus necessarily exercising forgiveness, open communication and respect for the other. • Holy – the hope of wholeness that strives toward completion or fullness as individuals and as a community, realizing the dedication of God's love and transformative power toward one. • Catholic – the hope of inclusion that strives toward growth in its geographical, cultural, racial, spiritual, numerical and temporal universality. • Apostolic – the hope of certainty engaged with the world in authentic dialogue and demonstration, authoritative in its reliable reflection of Christ.
<p><i>Hope alters the focus of the emerging leader and hence changes the trajectory of their behavior to align the attributes of the church as an expression of hope.</i></p>	

The organizational attributes outlined in Table 3 define the scope of the organization's mission and functional structures and hence influence the definition of leadership. The contrast between church and business exhibited in Table 3 is not

³² Charles van Engen, God's Missionary People: Rethinking the Purpose of the Local Church (Grand Rapids: Baker Book House, 1991), 65. Hope pushes for self examination that moves the church toward authenticity rather than self justification.

intended to denigrate business. Clearly if businesses met the objectives of the organizational charter outlined in Table 3 they would be forces for the good of their stakeholders, employees, customers, venders and recipients of their charitable activities.

The contrast between the business and the church charter is designed to show that the hope generated by a business charter is minor, it fails to meet the charter of the church because it is designed around limited operational goals rather than social transformation, issues of justice, personal transformation, national and interpersonal reconciliation, environmental stewardship and encounter with the God of history and promise that is the charter of the church.

A congregation or denomination that assesses its mission based solely on the attributes of a business charter or what I will call transactional characteristics will not lack success but they will find an inadequate foundation for understanding the role of eschatological hope in informing the values that shape leaders. At some point the question emerging leaders will ask is what makes the church different from any other organization? If this question is not adequately answered then the criteria emerging leaders use for determining commitments may conclude the church is an irrelevant duplication of services better rendered through other means. This is illustrated in the conclusions of the reporter in chapter one.

How does this impact the recognition of emerging leaders? First, the leadership research done on the basis of business, military, educational or social organizations falls consistently fall short in providing a definition of leadership sufficient to engage the work of God's *basileia* represented in the church. This does not mean that the traits, skills,

transactional dynamics or styles of leadership activity discovered in contemporary research have little bearing on Christian leaders. The church does engage in organizational activities that require all these skills as it engages the cultural context it lives in. The particular institutional forms used by Christian organizations assume aspects of a business charter and must not be confused with the organism of the church.³³ It does mean that the internal motivation that causes emerging and existing leaders to make ethical, moral, and functional decisions has to be identified and must be related to the work of God's *basileia*.

Hence the attributes of the church are a reminder that God's *basileia* is neither spatially nor institutionally expressed. It is instead a dynamic and interactive presence of God's working in the present and promise of a future fulfillment. The presence of God's *basileia* engages people in an eschatological tension of the already and the not yet – the very dynamic that comprises eschatological hope. This hope retains a crucial differentiation for the reality of a congregation's or Christian organization's perspective;

Although the Church is not what it ought to be, it is nevertheless the primary locus of the kingdom between the ascension and the Parousia. The kingdom is coming and local churches are signs that point the world to the coming King.³⁴

³³ Christian A. Schwarz, Natural Church Development: A Guide to Eight Essential Qualities of Healthy Churches, (Carol Stream, IL: ChurchSmart Resources, 1996), 84. Schwarz discusses this apparent polarity in the existence of the church recognizing that both dynamic and static images are utilized to describe the church's existence. For example: 1 Peter 2:5; living stones or Eph. 2:21; growth of the temple or Eph. 4:12; body of Christ...built or 1 Cor. 3:9; God's field...God's building. In his work he ramifies the impact of this dichotomy even further distinguishing healthy from dysfunctional ecclesiological expressions by identifying a loss of balance between the dynamic and the static poles of the polarity.

³⁴ Engen, 109.

Catching this vision of the way the church potentially exists is important because it determines the way leadership and organization is defined and therefore determines (1) whether a congregation and its leadership will be capable of recognizing emerging leaders, (2) whether they will engage emerging leaders as a threat or a part of the organization's development and growth and (3) whether they will design leadership development processes as an expansion of responsibility and calling or a restriction to protect and replenish positions of privilege.

The development of effective Christian leaders therefore depends on possessing a clear value base that offers a predictive trajectory of what might be accomplished. These values (1) must be deeply influenced by the future to which God woos the church; (2) must take root in in-house leadership development programs; and (3) respond to the resulting eschatological tension with a lifestyle characterized by *metanoia* (conversion, cf., Mk 1:15).

Hope Brings a Critique

The reporter's question in chapter one highlights the tension between promise and fulfillment that is inherent in experience with the polarity of the church as a mechanism and church as an organism. An encounter with the church and its polarity introduces two paradoxical experiences.

First, entering Christian leadership brings the recognition that hope as God's promise is outside the scope of human self-fulfillment yet invites human participation and that in participation something powerfully transformative occurs.

Second, the church is only distinguishable as unique and authentic to the degree that it lives out God's promise and follows the summons to conversion (*metanoia*) that is not limited to a single act but is a life style willing to pursue a future based on the promise of God and expressed in the attributes of the church.

Eschatological hope emanating from an encounter with the undomesticated God summons the Christian leader to face critiques like the one offered by the reporter but to face them allowing hope to push the critique further to actually challenge the way things really are. Hope rooted in the promise of Christ's *parousia* and therefore eschatological in nature is not de facto escapism. Its other worldly gaze is a gauge by which the "...finite limits and relationships between humanity and the non-human environment" are fully experienced and recognized as the platform for the work of God's promised future.³⁵ Marshall rightly notes that it is possible to level the charge of escapism at the other worldly gaze connected to eschatological reflection. Leaders motivated by hope that only looks to the future without affecting the present find themselves blindly at odds with how things really are. But eschatological hope does not de facto produce an abstraction from the way things really are.

Conversely, hope in the promise of God engages a clear assessment of reality while retaining an orientation to the promise. Abraham is the model of this perspective; he evaluated the hopelessness of his reproductive incapacity brought about by age yet with respect to the promise of God chose to act in faith and believe the promise (Rom. 4:19-21). In Abraham eschatological hope exacerbated rather than soothes the internal

³⁵ Marshall, 47.

conflict catalyzed by the contrast between the nature of God's promise and the present reality. This internal conflict is a necessary motive toward action that seeks to respond to God's promise in a change of behavior geared toward cooperating with God in faith.

The critique of the reporter reaffirms the importance of seeing that hope by its very nature argues with the temptation to suppress rather than listen to the voices in the margins that indirectly and directly challenge power and organizational stability with new perspectives on existing problems and opportunities. If newly emerging voices of hope are not heard then denial supplants the real and the organization as a system will be plunged deeper into dysfunctional behavior that actually and measurably contradicts God's promise.

The challenge faced by leaders who operate on eschatological hope is (1) how to live in the tensions created by hope as a way to rethink the church and lay hold of creative new expressions rather than abort God's promise, (2) how to encourage new voices to take responsibility for their hope by acting in faith and (3) to avoid seeking a premature resolution of tension that only serves to keep power localized and divergence marginalized in an organizational system whose response to future uncertainty or ambiguity is to remove both as a threat to stability.

The bottom line is that the introduction of eschatological hope and the work of God into personal experience does not always coincide "...with our best personal interests or best sociopolitical hopes."³⁶ Eschatological hope is not a product of human imagination alone. It cannot be entirely drawn from the present sphere of our experience:

³⁶ Marshall, 52.

“hope that is seen is not hope” (Rom. 8:24). Hope attains to the proportions of eschatological hope by “...yielding to what only God can bring about.”³⁷ So what is involved in leading in hope? The next chapter suggests a new strategy for dealing with the ambiguity generated by the introduction of eschatological hope.

³⁷ Kelly, 57.

CHAPTER 3: SEEING THE POTENTIAL THAT HOPE BRINGS

Potential Doesn't Always Spring from Expected Sources

Hope encourages new dialogues and engagement with diversity because hope, once released by an act of faith in Christ, is not limited to the leader's ethnic or social group. Hope becomes a "contagion" that crosses socially constructed barriers of all types. For example, Onesimus a slave of Philemon recognized hope and acted on it in not only expressing faith in Christ but in abandoning the household of Philemon to seek out a different kind of life. As illustrated in the book of Philemon, hope tends to catalyze change in the center and the margins of an organization (or society) with new visions of possibility.

When it becomes apparent that hope's impact on how people see new possibilities is not controllable by the vision of those who have social power a significant challenge to the status quo occurs. Paul found himself in the unavoidable position of addressing Onesimus' situation in its political and social ramifications (the reality of slavery in the church). The entire event of Onesimus' engagement with hope illustrates the depth to which hope will work. Had Paul chosen to avoid Onesimus he would have failed to engage hope and inadvertently distorted the work of hope in a way defined by Braaten.

When theology avoids the task of interpreting the political realities of the day, it runs the risk of becoming an ideology of the established order.¹

¹ Braaten, 123.

Eschatological hope must face the questions it engenders through the eyes of emerging perspectives for just the reason of avoiding the syncretism that makes hope simply an ideology of the established order.

Hope Challenges Existing Frames of Reference

Hope's expression is complex even among people who are members of the same group. Because hope cannot be limited to particular ideologies leaders involved in encouraging the emergence of new leaders will encounter hope as an invitation to and insistence that they engage with others who would not normally cross their path. Like Philemon who was summoned to view Onesimus "...no longer as a slave but more than a slave, a beloved brother..." leaders acting in hope will be forced to reconsider their social categories and their own assumptions about the future.²

Hope presses leaders toward the margins of their experience potentially providing a greater depth to the leaders' peripheral vision raising awareness that other frames of reality and experience exist. The emergence of new leaders often acts as the incarnational catalyst to seeing hope's potential in places that existing frames of reference would not anticipate.

Existing Frames of Reference Are Complex and Multilevel

The experience of Philemon and Onesimus is important because it illustrates that a leader will see or not see, accept or reject people based on a variety of criteria rooted in

² Philem. 16a (NIV).

the leader's own social position, individual ego strength, personal convictions, cultural assumptions and organizational values. Research into emergence patterns of leaders confirms that the sources of a leader's criteria or root motivations are complex and multilevel.³ These complex and multilevel perspectives and values are categorized in Table 4 under the heading "Root Motivations." How are these motivations defined?

Social position encompasses the leader's ethnicity (whether dominate or subordinate), economic and educational status all of which influence the way power is expressed in the leader's usual behaviors toward others. Social position influences the value the leader places on those who are different and determines at times whether those who are different are either seen or understood.

Ego strength refers to the leader's interior development or personality that helps to shape their ability to work through stressful or challenging situations in such a way that they retain the ability to assess problems, challenges, opportunities or threats objectively or realistically without an undue level of subjectivity or stress based behaviors. It is the ability to retain awareness of others and one's own emotional needs that set effective leaders apart from those whose actions tend to be hurtful, belittling or rancorous.

Cultural assumptions refer to those beliefs, values and allegiances that provide the social structure through which a leader defines reality, social position, ego strength,

³ Mary Hogue and Robert G. Lord, "A Multilevel, Complexity Theory Approach to Understanding Gender Bias in Leadership," *Leadership Quarterly* 18, no. 4, (2007), 370 – 90. Hogue and Lord argue that biases against women (and by application all biases) are best understood from a synthesis of multilevel theory, complexity theory and connectionist theory to integrate existing gender bias explanations into a model of bias in leadership. Hogue and Lord's research and proposal provide greater research depth to my qualitative field observations.

meaning, gender roles, spirituality, time, work, value etc. Cultural assumptions determine the starting point a leader uses to define themselves, their surroundings and the meaning of their past, present and future possibilities.

Personal conviction is the composite of personal belief that represents the way an individual's upbringing and situation has contributed to a synthesis of social position, ego strength and cultural assumptions so as to create a set of inviolable beliefs about progress, success, personal safety, value of others and ultimate meaning. Because this is unique to the individual (more so than cultural assumptions) it provides for innovation in how individuals from similar social/economic contexts assess opportunity and threat. This leads to the potential for both creativity and conflict among even homogenous groups.

Organizational values are socially shared ideals about what is good, desirable or important that reflects a sub-cultural construct developed as a group of people work together over a period of time and learn to structure, repress or exert their personal convictions within the group.

Given the complex interactions between each of these root motivations leadership taxonomies of dysfunction or functionality cannot be reduced to simplistic cause and effect statements. The impact of eschatological hope in the context of these motivations will not work as an instant fix of all leadership dysfunctions. The multi-level complexities involved mean that a leader may fully intend to commit him or her self to a new course of action while being sincerely unaware of either behaviors that contradict hope or of the reasons behind those behaviors manifesting themselves in the leader's life. Engaging in leadership development and helping them through dysfunctional

perspectives is a commitment on par with giving birth if Paul's analogy is utilized. Writing to the Galatians Paul exposes the depth of commitment needed to develop leaders over time as he worked with the multilevel complexities of the Galatian's motivations which had produced certain dysfunctional perspectives;

My little children, for whom I am again in the pain of child birth until Christ is formed in you.⁴

Before proceeding in my description of hope's potential I feel the need to reflect on the very real complexities involved and the commitment that is needed. In order to adequately participate in the formation of emerging leaders the participant call ill afford to have any less a level of commitment toward the objects of their work than Paul expresses.

Criteria Determine Whether Emergent Leaders are Seen or Unseen

A leader's response to emerging leaders is a composite interaction of the multiple criteria including the root motivations defined above. In the course of my field observations, interviews and survey work limiting behaviors were uncovered that characterized dysfunctional leader responses to emerging leaders. These limiting behaviors are complex in source and seem to fall into one of three categories; myopia, marginalization and oppression. In each of these categories hope exposes inequities, injustice and immaturity in order to unleash undiscovered or unappreciated giftedness

⁴ Gal. 3:19 (NIV). Note: the passive subjunctive form of the verb *pruikyn* Paul's usage reinforces the idea of trajectory as I have used it throughout this paper namely, the form by which a person or thing strikes a vision as in a progression or line of development set in motion through a catalytic event that determines predictable outcomes based on the image struck by eschatological hope in an encounter with Christ.

and ability in new or different people. However the impact of hope is not immediate. The new reality suggested by eschatological hope is variously accepted and questioned. Because of complexity in how hope is received and applied at an individual level the leadership behavior of particular leaders may express behaviors that simultaneously contradict and affirm hope.

Behaviors that contradict hope are often unconscious and not recognized by the leader who exhibits them. As Paul had to reflect on the new values that emerged from hope (Philemon's own encounter with Christ) to help Philemon align his actions to the promise of hope leaders may frequently need outside feedback to help them see their own inconsistencies. The three characteristic and contrary behaviors to hope I have observed in Christian organizations are summarized in Table 4. In Table 4 root motivations are highlighted in bold face font to identify those motives that seem to play most significantly in each dysfunction. These motives are deep seated and not readily apparent because of their connection to the individual's worldview.

It should be noted that these observations have not been tested fully and remain tentative. They do however illustrate the fact of the multi-level complexity that exists in how leaders respond to hope that is important in determining change strategies and responses to apparent set backs that occur in inconsistent behaviors. The discussion below focuses on defining how each of these dysfunctions has affected organizational behavior in my experience.

Table 4: Leadership Dysfunctions that Derail Emergent Leaders

	Definition	Behaviors	Root Motivations	Illustrations
Myopia	Cannot see their existence. Separating potential talent from a talent pool in order to limit recognition.	Prejudice (social, racial and gender) Chauvinism Stonewalling Egotism	Social position Ego strength Cultural Assumptions Personal conviction Organizational values	Zacchaeus Encounter, Jesus saw him the disciples did not. (Lk. 19:1-10)
Marginalization	Cannot see their importance. Subtle reduction of the significance of leadership contribution, capacity or ability and resistance to the full recognition of a particular leader.	Prejudice Scapegoating Blame shifting Invective language patterns Name-calling Chauvinism Anger	Social position Ego strength Cultural Assumptions Personal conviction Organizational values	Disciples response to: Children (Mt 19: 13, 14) Samaritan Woman (Jhn. 4:7-42) Other followers of Christ (Mk 9:38-43)
Oppression	Will not bear their presence. Open hostility toward and reduction of potential influence.	Intolerance Racism Violence (Verbal and Physical) Misogyny Rage	Social position Ego strength Cultural Assumptions Personal conviction Organizational values	Disciples' response to the Samaritan rejection of Christ. (Lk. 9:51-55)

Myopia Cannot See Their Existence

I use the term myopia to indicate people whom the leader or leaders of an organization unconsciously resist out of their own intimidation, prejudice or fear. In my discussions with pastors and leaders about who they select for leadership this issue is often framed as one of biblical criteria, loyalty and trust. Interestingly, biblical criteria are most often used to negate the participation of women, youth and minorities from

leadership rather than define pathways into leadership.⁵ However, consider the question of women in leadership. It is debated *ad infinitum* in published material beyond the scope of this project. From the perspective of eschatological hope I see no limitation on the role of any individual based on the criteria of sex. Instead I hear the admonition of McClintock Fulkerson, who notes,

...the frame itself must be inspected for the world it renders invisible.⁶

The danger I see in the subtle change to criteria as barrier from criteria as pathway regarding the participation of women or minorities or youth in leadership is the risk of twisting our perception of the character of *imago Dei*.⁷ The imagery of eschatological hope utilizes creation (e.g., 2 Cor. 5:17) and carries with it the idea of creation's restoration. Given this it is appropriate to return to the creation record as one source of defining the potential of hope's impact the church because hope is rooted in God's historical activity as well as God's wooing to the future. The Genesis record is clear that the image of God in human kind is inclusive of male and female. To the extent that one or the other is diminished a distortion of the perception of God occurs and warps self

⁵ Mary McClintock Fulkerson, "The Imago Dei and a Reformed Logic" in Feminist and Womanist Essays in Reformed Dogmatics, ed. Amy Plantinga Pauw and Serene Jones (Louisville: Westminster John Knox Press, 2006), 104. The term minority is relative here. By this I do refer to the view of the dominate culture toward those who are different. The rejection of minorities takes various shapes depending on the location and the texture of the dominate culture. Fulkerson affirms my point stating, "Naturalized identities do not necessarily represent the 'real' authentic subject, but rather the dominant group's construction of that subject's reality."

⁶ Fulkerson, 104.

⁷ I argue for the later perspective overall i.e., criteria as pathway. In the business or the church world I have seen organizations falter in their effectiveness when criteria are used as a means of excluding new influences rather than establishing a developmental approach to human resource management.

perception, actions toward one another and toward the larger social/political/economic context. Genesis states the point in three clauses that are according to Wenham in apposition with the first two chiastically arranged to emphasize the divine image in man and the third specifying that women also bear the divine image.⁸

And God created man in His own image,
in the image of God he created him:
male and female He created them.⁹

Clearly a complete sense of God's majesty is not possible without a view of the uniqueness of each *sex* as a representative facet of that majestic image. By *sex* I mean biological differences including anatomy, physiology and hormones. I do not mean *gender*, a word that refers "...to the way in which meaning and evaluations are associated with *sex* by members of a culture."¹⁰ The biological differences between men and women say nothing in and of themselves about the spiritual, cognitive, emotional, or interpersonal capabilities relevant to the act of leading. Research suggests consistently that women perform effectively as leaders.¹¹

The scriptures also site numerous cases of women serving in authenticated and emergent roles of leadership with great effectiveness. But more importantly the scripture

⁸ Gordon J. Wenham. *Genesis 1-15*, Word Biblical Commentary, v.1 (Waco, TX: Waco Books Publisher, 1987), 32. A chiasm consists of elements in texts that are arranged in parallel or like a mirror i.e., they repeat or reflect an idea just stated.

⁹ Gen. 1:27 (NASB).

¹⁰ Peter G. Northouse, *Leadership Theory and Practice*, 3rd ed (Thousand Oaks, CA: Sage Publications, 2004), 265.

¹¹ Northouse, 272.

infers a mandate to ensure that leadership carries with it a full reflection of who God is.¹² This mandate includes men and women who possess the ambition to lead.¹³ A full reflection of who God is not only includes male and female examples of the divine image but also a multi-cultural perspective reminiscent of the diversity sited in the Pentecost event. Eschatological hope moves with active (and sometimes dissident) persistence toward the formulation of a community in which old barriers and isolating restrictions are removed. Paul described the social ramifications of this emergent community as follows;

There is no longer Jew or Greek, there is no longer slave or free, there is no longer male or female; for all of you are one in Christ Jesus. And if you belong to Christ, then you are Abraham's offspring, heirs according to the promise.¹⁴

F. F. Bruce commenting on Paul's words says, "It is not their distinctiveness, but their inequality of religious role, that is abolished 'in Christ Jesus.'"¹⁵ Bruce's

¹² The prophecy of Joel (who provides a vision of eschatological hope) specifically affirms that the outpouring of the Spirit in the last days would rest on men and women irrespective of their social position or age (2:28). This word is given as a promise of the restoration of the covenant community which had a venerable heritage of prophetesses who served as leaders (formal and emergent) at critical times in the history of God's work on earth (e.g., Miriam, Deborah, Huldah and Anna). Prophets were clearly political and spiritual leaders as is not only illustrated in the historical setting each of these women worked in but also in their male counter parts whose leadership qualities and influence I have never heard questioned.

¹³ By using the word ambition I do not mean to negate the influence of "calling" in determining leadership in the church – I do mean to demystify the concept of calling a bit. If James and John's life are illustrative of the dynamics of leadership formation then I see that calling is the force that shapes and develops ambition toward the purposes of God. When Jesus was confronted with the bald ambition of James and John in Mark 10:35-45, he did not rebuke their ambition. Instead he alerted them to the cost and to the unique nature that ambition would take as they became leaders. It is not domination but service that motivates a great leader. Jim Collins elaborates on the specific and qualitative character of this orientation in his description of a Level 5 leader (Collins, 36).

¹⁴ Gal. 3:28, 29 (NIV).

¹⁵ F. F. Bruce, The Epistle to the Galatians, New International Greek Testament Commentary (Grand Rapids: William B. Eerdmans Publishing, 1982), 189.

observation says something that applies beyond the pale of sex. The ability to retain distinctiveness culturally while also introducing a whole new identity and new community is foundational to the contextualization needed to fully recognize and release emerging leaders.

God's work does not result in an organizational androgyny but an interdependency of unique parts woven together in a way that propels each toward a new excellence of character, capacity and performance. Paul utilized the analogy of the body to describe the nature of this interaction between unique parts (1 Cor. 12). In Paul's analogy the existence of unique parts is not simply a coincidental wonder it is an imperative that recognizes interdependency is the reality of how the church works.

None of these leadership dysfunctions are easy to address. The principle of complexity in what drives a leader's perceptions suggests that it is not uncommon for leaders to meet the reality of their own myopic behavior in defensive reasoning that will not accept the reality of the contradiction in their behavior.

"Defensive reasoning" is a mental position that avoids assessment thus fails to exercise a learning posture. It is characterized by: (1) the quest for unilateral control; (2) the maximization of winning and minimization of losing; (3) suppression of negative feelings (non-emotional, invulnerable) and (4) quest to be perceived as rational – or objective (detached, superior).¹⁶ The result is that emerging leaders are either made the scapegoat for the intensified disruption that occurs when deep seated assumptions are

¹⁶ Chris Argyris. "Teaching Smart People How to Learn." Harvard Business Review, May – June 1991, 9.

challenged or face stonewalling (obstructions or refusals of cooperation, especially by avoiding answering questions or providing desired information) by leaders in power.

Either way healthy emerging leaders do not tend to remain in organizations once opportunities to develop their leadership competencies and capacities evaporate. As a result a congregation can face a hemorrhage of effective and dynamic leaders who simply choose to exercise their gifts in other venues. The downside of this choice, however necessary it may be for personal survival, is that the church faces an amplified spiritual and social anemia that fails to reflect the power of the resurrection and the promise of hope in God.

Marginalization Cannot See Their Importance

I use marginalization to define the subtle reduction of the significance of leadership contribution, capacity or ability and resistance to the full recognition of a particular leader. I distinguish marginalization from myopia in identifying myopia as what occurs prior to placement as a leader and marginalization as what occurs once a leader has been placed in responsibility or has been recognized as an influencer.

Marginalization seeks to preempt the recognition of potential.

Marginalization occurs in all sizes of organization. Marginalization occurs in larger organizations such as denominations where a diversity of values exists between what may be officially recognized and what is practically exercised. Marginalization occurs in local congregations any time a leader's significance is minimized or ignored.

A wide diversity of people reside in the margins of any growing organization's dominant culture. I use culture here to define the ethnic/linguistic characteristics of the

organization and the organizing values and assumed methods of operation that those who are not allowed into the power structure of the organization find perplexing.

Organizations tend to protect their power centers through the use of initiation rituals, jargon, symbols and assumed values.

A leader who desires to engage emerging leaders must see the margins and understand that power is a currency of either dominance and abuse or recognition and empowerment. Further a developmental leader must accept that the cycle of power and dominance, repression and abuse that occur within organizational power structures is consistently subverted by hope that springs from the promise of God. A leader who desires to develop leaders must avoid generating organizational expressions of false eschatological hope. I observed this false hope in two dubious assumptions on the part of emerging leaders.

First is the illusion that assumes that if one possesses resources, position, influence and the cultural credentials needed to challenge the dominant culture they will be granted the cultural or organizational power needed to make a difference. When power and its attendant privilege are directly challenged an organizational system will first respond in an attempt to assimilate resistance by marginalizing complaint and offering token rewards for conformity.

I have seen this occur within organizations that tout the importance of diversity within their pastoral ranks yet fail to listen to the nature of the very real prejudices and restrictions faced by “minority” pastors. Instead token “minority” successes are platformed. While the stated goal of platforming emerging talent is to demonstrate the

possibilities of hope the frequent result is a communication indicating that conformity not breakthrough thinking and acting is the pathway to recognition and acceptance. The problem is that conformity never allows the sharing of power. Conformity by its nature requires acquiescence to power. If conformity in this context is refused and an insistence is made for justice and equity in real change then the organizational culture will become reactive and suppress dissent.

Second, emerging leaders who genuinely need coaching, training and direction on how to manage opportunities for ministry may reject the training models and options offered by the dominant culture. This may seem counter intuitive unless the false eschatological hope is recognized. A false eschatological hope in this context is one that is framed by one group as a promise for the future but is experienced by another group as repression of their dreams. Hence training models may be rejected on the premise that they offer nothing more than a new means of suppression rather than liberation and empowerment. The question raised by emerging leaders is why one would bother to change one form of abuse for another? This false eschatological hope renders a hopelessness that stems from being stripped of all possibility of resource, position, influence or cultural credentials.

Despair finds its root here and assumes that change in the status quo is never possible. This is the kind of despair on the one hand is the seedbed for the other-worldly gaze described by Marshall that seeks a future escape that disassociates any impact of God's promise on the present. It lives for the sweet by and by and sees no use in making waves in the present. On the other hand this kind of despair may result in a rejection of

hope or a militancy either of which moves toward retribution that seeks to inflict a level of pain commensurate to what has been experienced. In either case emergent leaders disappear and the potential leadership pipeline dries up leaving a congregation or denomination inert and one generation removed from non-existence.

The eschatological leader perceives and uses a different power. The power of hope does not enforce the status quo it subverts it by pointing to a future perfect promise that surpasses the efficacy of the status quo and summons people to a new kind of community. It is the power that witnesses to the resurrection of Jesus from the dead and thereby subverts not only the power structures of every society it enters but also its metaphysical assumptions by pointing to the crux of God's immanence and transcendence that converges at the resurrection.¹⁷

Oppression Will Not Bear Their Presence

Oppression is an open hostility toward emerging leaders and reduction of their potential influence. Oppression simply uses the leverage of power to remove dissent (i.e., diversity). It frequently masks ethnocentrism or racism or misogyny with calls to purify the tradition, hold to "biblical" standards or simply to return to past successes.

¹⁷ "This worship of glory arising from power is not only dangerous: it arises from a barbaric conception of God. I suppose that even the world itself could not contain the bones of those slaughtered because of men intoxicated by its attraction." Alfred North Whitehead. Religion in the Making (New York: Fordham University Press, 2005), 55. Power has to be qualified significantly in light of church history. As Whitehead goes on to point out Jesus' power is not that of force but of supreme ideal that serves to divide history. This is what upsets the status quo and comes across so revolutionary in the impact of Jesus' message. The emphasis I want to make is the historical divide that Whitehead identifies. I do not necessarily agree with the description of Jesus' power as being wholly based on an ideal, while helpful this descriptor seems incomplete and needs to include something about the draw of an eschatological future that invests the ideal with the historicity, reciprocity and promise inherent in hope.

Fear of losing control is often a core motivation behind oppression. Oppression seems to find its most frequent expression in organizations that exist in times of perceived threats, financial uncertainty, social upheaval and theological challenge. The issue is not that organizations should ignore perceived threats. Rather it is in how perceived threats to survival or effectiveness are defined and then addressed. When threats to survival are seen in emerging leaders the organization has entered a period of questionable viability. It has lost its ability to contextualize and has instead begun to move toward idolization of the past.

In one organization I worked with my job was to assess the effectiveness of its global training delivery systems. They had relied on theological education by extension models and wanted to investigate variations to this model that incorporated a greater partnership between its western pastors and its non-western pastors. I was directed to create a mutually beneficial dialogue to investigate new methods and to outline the changes and design processes needed to support successful implementation. I met resistance to the plan from leaders throughout the organization (I had been hired by the organization's director with a specific charter to analyze the current program and design a change plan for implementing something different). The most startling resistance I met took the form of oppression that violently opposed giving non-western leaders greater autonomy over strategies and resources.

The questions I faced did not revolve around issues of centralization or decentralization or the scarcity of resources throughout the global organization. The resistance boiled down to the dominant culture being unwilling to relinquish power. Part

of the backlash to my analysis and suggested strategy was a new initiative from headquarters that made all funding contingent upon every nation rewriting their organizational constitutions to recognize the prominence of the United States based church on all matters of polity, governance, finance, discipline and strategy. Publicly the initiative was said to seek a greater unity of action and to address the graft that undermined effectiveness of some of this organization's global programs. Privately the language was pejorative and filled with umbrage over the presumption that "those people" would presume to take authority.

But oppression is not just found in the venue of international mission organizations. Local Anglo congregations who "host" Hispanic, Korean, or Chinese congregations find themselves facing the same temptations toward oppression when co-existence alters the way the building appears, maintenance is managed or resources are allocated and grown. Similarly oppression is also found in local congregations whose youth group grows to outnumber the congregation and appears to be a competitive entity that threatens to supplant the power and position of the sponsoring congregation. Tragically one of the first church planting efforts I participated in as a youth was the result of a "church split" that grew out of just such a situation. Rather than shape and mold emerging leaders (and be molded to new perspectives by the interaction) the youth were eventually stripped of their status (staff members were fired, official structures disbanded) and told to cease their activity or leave.

Hope's Honest Dialogue Can Feel Subversive

Hope feels subversive at times because it engages people in dialogue that is honest and forthright about their true condition – it involves exposing dysfunctions through the eyes of the unseen, the marginalized and the oppressed. It drives both the existing leader and the emerging leader toward responsibility for their actions by irrepressibly summoning people toward the future promised by God. This future is described in various ways but summarized here as the wholeness that results from justice, healing, forgiveness (given and received) and new relationships that result in new identities.

So what does it mean to lead from eschatological hope? It means that leaders and emerging leaders embrace the cross (the source of hope) and operate in a power founded on service and obedience (the character of hope) and exhibit a lifestyle that is immersed in *metanoia* (the honesty of hope) as a pathway to change. It requires an engagement in adaptive change (the work of hope) and its processes.

Dialogue Begins with a Willingness to Hear Feedback

My own encounter with these principles occurred in my first congregation. I found my self embroiled in a painfully challenging conversation with a single mom who accused me of undermining her confidence in Christ because of my bias toward her as a woman. She pointed out how my unspoken assumptions about her as a single mom and my apparent refusal to authenticate her place in the life and work of the church actually lead to actions that marginalized her participation in God's promised future. "You have consigned me and my children to a permanent second class position you call a 'broken

family.’ Do you know how it feels to be called a freak?” I was stunned. But the fact was I had never stopped to think about what I was saying from her perspective.

Karen helped me engage the work it took to align my vision for the church to the words and behaviors I used to make that vision a reality. She challenged embedded values (i.e., social position, ego strength, cultural assumptions, personal conviction and organizational values) that I had never critically assessed. I assumed that my speech and behavior accurately reflected my theology but upon conscious scrutiny they did not stand the test of either theological reflection or the crucible of the experience I found myself in facing new kinds of family units. My world had always been filled with two parent families. In my worse nightmare I discovered that how I acted as a leader actually contradicted the message I intended to announce. Years later Karen and I often laughed together about how comical my stunned response was to her loving outburst. I was just thankful that she respected me enough to tell me how she had lost respect.

CHAPTER 4: HOPE INDUCES GROWING PAINS

Two Distinct Challenges

If the patterns of myopia, marginalization and oppression discussed in chapter three are really attempts at quantifying and eliminating ambiguities involved in learning new behaviors, then rejecting these patterns requires two driving commitments. The first is to embrace the ambiguity that arises when hope's promise is claimed but the ramifications of that claim are unknown and unpredictable in new social contexts. The second is to exert the discipline needed to see the impact of eschatological hope from various perspectives.

Embrace Ambiguity – Engage Adaptive Change

As noted in chapter two, leaders who are effective in the face of ambiguity exercise an ability to hold the tension between contradictory views. When the leader's ability to hold tension begins to fatigue then myopia, marginalization or oppression seeps into the habits and attitudes of the leader as a coping mechanism. As a coping mechanism these three dysfunctions embed themselves in the behavior of the leader and end up contradicting the draw to the promise of a different future inherent in eschatological hope.

The contradiction of eschatological hope is often seen when a self-perpetuating set of values emerge that reinforce compliant behavior and assumptions based on values that have worked for the group in addressing challenges in the past. That is to say that

myopia, marginalization and oppression are frequently held alternatives to embracing ambiguity because the tension generated by ambiguity grows to the point that it threatens the ability of the group to make sense of new situations. The recognition that such systemic behavioral problems exist constitutes the need for a different approach. A group's perceptions and values must change in order to see new opportunity or address barriers to effectiveness arising from these blind-spots. Simply raising the level of volume to reaffirm a solution only worsens the situation since it is the propensity of organizational systems to respond to the pressure to change with a matching level of resistance.¹ A different approach is needed.

One effective approach involves adaptive work which is a phrase indicating that the response needed is more than offering known solutions but requires that the challenge itself be defined in order to determine new solutions. Adaptive work is required when "...our deeply held beliefs are challenged, when the values that made us successful become less relevant, and when legitimate yet competing perspectives emerge."²

The recognition of competing perspectives may not be considered if myopia, marginalization or oppression has taken root. If dysfunction has taken root then the emergence of new leaders itself is a crisis generating activity that causes the dominate values and assumptions of the group to be questioned. If values themselves are challenged in times of adaptive change then understanding the role of God's promise in shaping or reshaping values is crucial to maintaining a personal or organization trajectory

¹ Peter M. Senge. The Fifth Discipline (New York: Currency/Doubleday, 1990), 52.

² Heifetz and Laurie, 6.

that consistently adjusts to rather than contradicts hope. How does this occur in working with emerging leaders?

Hope Provokes Adaptive Changes

In order for eschatological hope to gain a foothold in the actions of a group or individual the tension between hope's promise and the situational realities of the recipient's context must align. The misalignment between expectation and circumstance or the present and the future exposes the repertoire of a group's or individual's core values as no longer adequate to explain reality or to solve problems that emerge as a result of new experiences or external facts.

When misalignment occur known solutions fail to address new problems. In fact the definition of problems becomes an exercise of ambiguity because the context no longer aligns with how problems have been traditionally framed. In other words the correlation between understanding and effective response breaks down because of the introduction of new information so that known responses fail to achieve a sense of equilibrium at either a personal or a group/organizational level. This process of disequilibrium and change is illustrated in Figure 4.

Figure 4 illustrates three phases of a learning process namely an entry stage (characterized by a sense of competence), a transition stage (when new information challenges existing assumptions and knowledge) and a re-stabilization stage (when new paradigms are formed and a new perception of reality emerges). Leaders and those helping leaders need to recognize how these phases are traversed least the phases become

boundaries inhibiting growth and development.³ I am concerned with the nuances of emotionally and intellectually processing these phases as illustrated in the various steps within each phase of an individual's or group's learning process and how they relate to the concept of adaptive change.⁴

I have designed this illustration utilizing the concept of feedback loops identified by Senge in his work on understanding organizations as systems.⁵ Senge posits that organizations, like people, can possess learning disabilities. In understanding the nature of systems, learning is enhanced by leveraging critical points within the system that turn momentum toward learning rather than in resistance to learning.⁶ For Senge the learning originates in ways of thinking and interacting more than in the peculiarities of an organization's structure, polity or policy. So the focus of the learning cycle is the individual's response illustrated in various stages along the circumference of the main circle in Figure 4.

In reading a systems diagram like Figure 4 it is important to note that the letter "R" that sits in proximity of the center of several loops stands for reinforcing. That is the processes represented by these loops contribute to the direction the process is intended to

³ J. Robert Clinton, Leadership Emergence Theory (Altadena, CA: Barnabas Publishing, 1989), 305. Clinton's discussion is significant because he attempts to define the patterns of God's process of development in leaders. These processing items are helpful in recognizing that the upheaval caused by change may have divine cause behind them.

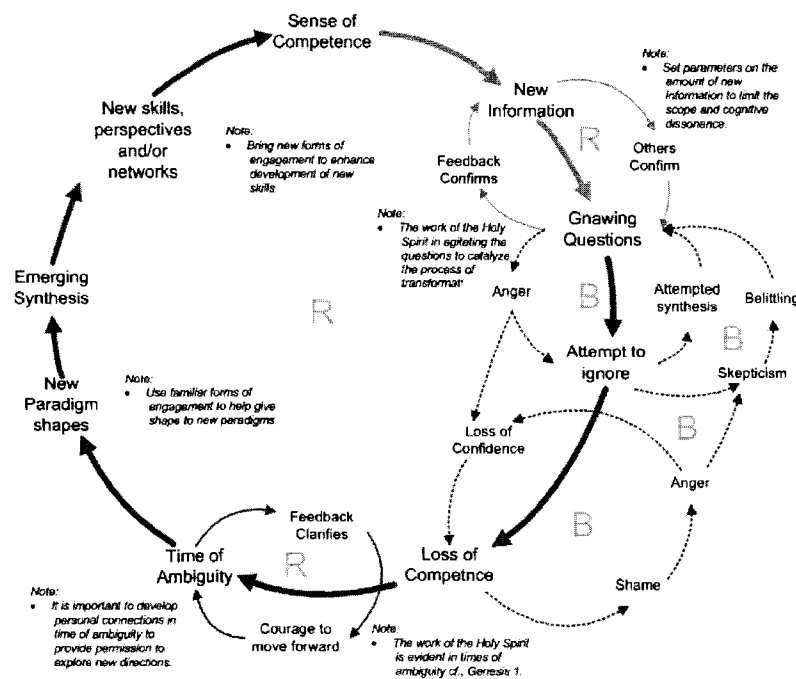
⁴ Senge, 13. By learning I mean the change of mind and action that results from an encounter with unavoidable new facts such as those engaged in the consequence of prior actions. Irrespective of how the unavoidable fact is encountered, learning is a change or shift of mind characterized in the word *metanoia* which is often loosely translated to mean "repent" but may be more pointedly translated "convert."

⁵ Senge, 18.

⁶ Senge, 63. It is important to note that small changes can produce big results but that the areas of the greatest leverage are not the most obvious.

go. When the letter “B” appears in the center of a loop it indicates that the process represented resists the direction the larger process intends to go. The letter “B” indicates the presence of balancing loops in systems thinking are the source of derailment for processes designed to bring change. They represent points of resistance and illustrate the principle identified above that to the degree one pushes on a system, the system will push back. Said differently, change that is forcibly initiated will be forcibly resisted.

Figure 4: The Learning Cycle in Adaptive Change



The experience of the emergent church in Acts illustrates the challenge of adaptive change as rooted in its distinctive character as a community of eschatological hope. Eschatological hope changed how the church viewed the adequacy of old ways of

defining reality, how it viewed its social context and how the social context responded to the church's eschatological innovations.

The Apostles Illustrate the Learning Process of Adaptive Change

The record of conversations between Jesus Christ and the Apostles in Acts illustrate how this learning process works. The Apostles' early perspectives contained elements of eschatological hope common in the Jewish activist of the first century. However, Jesus' response to the Apostles' perspective and the values represented an innovation in how eschatological promise was understood and how this new understanding altered the constitution of hope and inherent values such as how the community viewed itself in a multi-cultural context and in the non-Jewish world around it (Acts 1:8).

Jesus' innovation introduced new information to the Apostles' frame of reference (the first phase of Figure 4). The Apostles' expectation focused on the restoration of Israel as dominate political entity and expression of theocratic rule (Acts 1:6). Jesus' response introduced an innovation in how God's *basileia* and Israel's role as a representative of God's *basileia* was understood.

First God's *basileia* was consistently redefined from association with Israel as a political representative of God to Israel being one of many participants in God's *basileia*. The focus Jesus consistently expressed toward Israel's unique historical role in his immediate work did not eclipse his expectation that the particular work done via the incarnation was intended to take on universal implications through the church (Acts 1:8).

Jesus did not reject Israel he redirected the Apostles toward the promise of empowerment and a commission that possessed global implications.

Second, God's *basileia* is anticipated as an eschatological tension of the already and the not yet. The innovation nuanced eschatology to include an immediate as well as an ultimate impact. This nuanced summons toward a future promise combined with recognition of God's current and historic activity introduced a level of ambiguity. Ambiguity affirmed that the Apostles would not escape the struggle inherent in facing present realities in light of eschatological hope. A shift occurs for the Apostles that eventually incorporated both a linear eschatological expectation of events counting down to a cataclysmic end and an interactive expectation that insisted on progress toward an eschatological ideal (hope) in the present (1 Thess. 5:1-22 and 1 Peter 4:7-11). A new challenge emerged as a future promise generated hope for a different kind of community in the present (Acts 1:7, 8).

Third, the promise of empowerment by the Holy Spirit emphasized the present tense implication and expectation of eschatological hope. It expected a new community in which hope's eschatological tension would play out as a process of transformation (Acts 1:8).⁷ It is important to see, that even armed with this indication, the spreading influence of the church across cultural, social and gender barriers introduced conflict rooted in diversity that the Apostles were not prepared to address based on their prior experience. The apparent disorientation of the Apostles in their first encounter with this

⁷ Fulkerson, 98. The expectation of the redemption of a good creation distorted by sin is identified by Fulkerson as an outworking of *imago Dei*. I agree with the assessment and see the expectation as a component of eschatological hope.

dialogue is driven home in the next several verses in Acts when Christ disappears from their sight. According to the record, angels were dispatched to reaffirm the promise of eschatological hope to the gawking apostles,

Men of Galilee, why do you stand looking up toward heaven? This Jesus, who has been taken up from you into heaven, will come in the same way as you saw him go into heaven.⁸

Ambiguity is unavoidable when eschatological hope is unleashed because the future it evokes moves in ways that human extrapolation of the future does not predict. This unpredictability is rooted in the inherent limitations of worldview and the unknown choices made by recipients of hope. This is initially evident in the gawking apostles and illustrated in Figure 4 in the balancing processes that surround gnawing questions and attempts to ignore new information. It became evident years later in the way the apostles attempted to grapple with new ambiguities and the role of suffering, endurance and growth in character (1 Pet. 4:1-11).

Hope Breeds Diversity and Diversity Generates New Tensions

The experience at Pentecost affirmed that the trajectory the church is invigorated by eschatological hope. Acts viewed as part of God's historic work bookends a previous era of limited emphasis on diversity with a new inclusiveness of all peoples based on how they respond to God's promise. The diversity of nations listed in the Pentecost event

⁸ Acts 1:11b (NIV).

indicates that the door was opened to a new inclusive community by the incarnation and resurrection.⁹

The Acts experience of realized and expectant eschatological hope underscores hope's subversive nature by offering a new vision of possibilities for all people regardless of position, status or history. Hence social convention or values that stand in implicit or explicit opposition to justice, equality, mercy generated in the reception of God's love and power face the real subversion inherent in hope.¹⁰

On the other hand there is something culturally affirming about the church that authenticates components of various worldviews and recognizes the unique way in which God has been at work in diverse cultures and diverse ways of communication. God's diverse work provides a multifaceted perspective on God, nature, humankind and meaning.

This subversive and affirming character of hope is seen in how the Apostles chose to reflect on their experience using the prophecies of Joel. Peter said,

...this is what was spoken through the prophet Joel: "In the last days it will be, God declares, that I will pour out my Spirit upon all flesh, and

⁹ Compare the list of nations in Acts 2:5-13 with the list of Gen. 10:1-32 and note that the reunion of humanity pictured in the events of Pentecost was envisaged by eschatological hope (Joel 2:28, 29), catalyzed by the resurrection (John 17:1-12; Eph. 1:18-23) and authenticated in the reception of the promised Holy Spirit. This did not make a utopia however, but a community in which dialogue would be the only solution to growing tensions among various ethnic and cultural factions.

¹⁰ Kelly confirms this observation noting that, "...hope announces the definitive coming of the Kingdom of God in Christ, it must also denounce everything that opposes the Kingdom by oppressing humanity and enclosing it in despair. True hope must be productive of a more just society and a more human world." Kelly, 32. Fulkerson identifies ambiguity as a destabilizer. In her discussion of the impact of imago Dei she notes, "...reigning frameworks are not neutral; they are marked by interests that screen out marginalized populations." Fulkerson, 99. In the Acts narrative the introduction of new respondents to hope serve as a destabilizing rather than an additive force to the church because of their different perspectives.

your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams. Even upon my slaves, both men and women, in those days I will pour out my Spirit and they will prophesy.”¹¹

The prophecy of Joel envisions a different kind of community in which social and gender barriers that once restricted participation of certain individuals are now removed so that participation is available to all the community members as a whole new experience.

Eschatological hope as demonstrated in Pentecost is de facto a deconstruction of social perspectives and a demonstration of the church’s potential to contextualize itself readily in a variety of cultures. Note again the participants in this phenomenon. The commonality of the participants is that they were devout Jews (Acts 2:5). The diversity of the participants is that they lived as the Diaspora in places as diverse as the fertile crescent to North Africa to Southern Europe and Asia Minor and included male and female participants (Acts 2:8-11).

Social deconstruction and cultural contextualization presents an opportunity and a threat. The opportunity exists in the adoption of a multi-cultural perspective of God’s work that allows for a rich tapestry of understanding and expression. This tapestry of perspective presents the possibility of bridging the incommensurability inherent in diverse human existence so that communication and understanding may occur. The threat exists in the tendency to equate culture and church in a way that distorts the church

¹¹ Acts 2:16-18 (NIV).

robbing it of its transformational character and placing it into a role of affirming all cultural norms. Indiscriminate enculturation inevitably results in syncretistic formulations that may distort and eventually lose sight of eschatological hope. The potential loss inherent in such a distortion lies behind Paul's comments regarding his conflict with Peter in his letter to the Galatians (Gal. 2:7-18; Figure 4).

Exert the Discipline Needed to See Hope from Various Perspectives

Dialogue is a First Step in Reassessing Reality

A leader embroiled in adaptive change because of an encounter with eschatological hope and its new possibilities has little recourse but to engage in dialogue as a means of redefining reality. This is illustrated in Figure 4 through the "Loss of Competence," "Time of Ambiguity" and "New Paradigm" phases of learning. When an engagement in dialogue incorporates adaptive change within a group, as in the church in Acts, it has as great a potential to alter the views of the leader as it does to alter the view of those being led. The enrichment of perspective and empathy with alternative views is a crucial part of development as a leader.

Charles Kraft addresses the challenge of dialogue. His observations couched in the context of cross-cultural work takes up deeper significance in light of the growing social diversity faced by Christian leaders in today's western context.

Though we must be cautious concerning syncretism, there is a middle road that involves deep trust in the Holy Spirit's ability to guide people

and the receiving people's ability to follow that guidance. We, then, are...participating with them in discovering His leading.¹²

Dialogue that is willing to run the risk of syncretism in its work toward contextualization was modeled in the early church in a way that illustrates what might be expected in recognizing emerging leaders today. Acts notes that as the diversity within the church became more apparent conflict also intensified. In the Acts record the Hellenized Jews did not feel their needs were being addressed with the same attentiveness as the Judean Jews. The invisibility experienced by the Hellenized Jews threatened to undermine leadership emergence processes in their part of the church community.

Personal and Organizational Learning Alters the Leadership Equation

Two layers of dialogue occur in Acts. The apostles engaged in dialogue through a willingness to negotiate uncharted experience while they worked through the practical aspects of the eschatological hope that had birthed the movement they found themselves leading. The first layer of dialogue occurred when the apostles heard the need of the Hellenized Jews and sought to understand its ramification. The second layer of dialogue occurred when they offered instructions for the community on how to traverse an adaptive change process. The instructions are recorded in Acts as follows;

¹² Charles H. Kraft, "Culture, Worldview and Contextualization," Perspectives on the World Christian Movement, 3rd ed., ed. Ralph D Winter and Steven C. Hawthorne (Pasadena, CA: Institute of International Studies, 1999), 390.

But select from among you, brethren, seven men of good reputation, full of the Holy Spirit and of wisdom, whom we may put in charge of this task.¹³

The identification and selection of these emerging leaders was not done by representatives of the dominant culture (Judean Jews) but by the Hellenized Jews. Their selection was empowered with full authority to act by the apostles. Clearly this crisis from the margins helped leverage the entire community toward a new awareness of diversity and the need to find a solution to the myopia, marginalization and oppression experienced by the Hellenized widows. The encounter described here was a mild warm up for the much greater tension that would emerge as the church began to include Gentiles who had no reference point to Judaism.¹⁴ However, it represents a crucial component of how a leader has to face adaptive change.

The apostles did not provide a solution to the problem raised by the Hellenized Jews. They ripened the issue by authenticating rather than marginalizing the complaint then provided guidelines to the congregation for working toward a solution. The guidelines are important to the recognition and authentication of emerging leaders particularly when it is not the traits, skills, interactions or style that differentiates Christian leaders but their orientation relative to hope rooted in the resurrection and in the future promise of God's *basileia*. The apostle's strategy in handling this complaint is instructive.

¹³ Acts 6:3

¹⁴ Acts 15

First, they utilized the scriptures (specifically Deuteronomy) as a model from which to reflect on their own experience. Table 5 below compares the narrative in Acts to the speech in Deuteronomy. The criterion is remarkably similar given the differences in context and culture. The apostles' familiarity with the text of Deuteronomy served as a model they were willing to contextualize to their experience at Pentecost. This contextualization is apparent in the alteration of the criteria to read "full of the Spirit" and "good reputation." Both of these reflect changes in the context including a theological development (the role of the Spirit perceived in Pentecost) and the qualification of reputation which was essential in the multicultural context of the emerging church where communication took on new complexities and required the elements of respect and trust inherent in the recognition of these criteria.

The criteria of reputation with the world outside of the organization is particularly important in the context of the local congregation where some people find a place to feel new importance and want the recognition and power they deem desirable. If emergent leaders are not assessed in light of how their lives are viewed by their peers in the wider community then inconsistencies in behavior may be masked through the selection process only to be unleashed later on the lives of the unsuspecting in the congregational community. If this happens the reputation of the congregational leaders suffers the larger community's credulity over what the congregation really stands for.

Second, they retained their responsibility while also pushing the formation of solution back to the people. It is important, for the sake of exercising believable leadership, that leaders avoid abdicating their responsibility. Selection of the right people

and formulation of a solution was pushed back to the Hellenized community. However, authentication of the leaders and delegating their tasks remained with the apostles. The apostles hereby exercised adaptive leadership. This set up two important aspects in the experience of these new leaders' exercise of responsibility; (1) it empowered their creativity and (2) set up a mentoring interaction (the modeling of the apostles and the feedback of their community) and appropriate boundaries (starting within their own community) offering a manageable scope of responsibility in which to test their ideas.

Table 5: Emergence Criterion Compared

Deuteronomy 1:13 (NASB)	Acts 6:3 (NASB)
(you) Choose wise and discerning and experienced men from your tribe, and I will appointment as your heads.	But select from among you, brethren, seven men of good reputation, full of the Spirit and wisdom, whom we may put in charge of this task.
The point of this comparison being the parallels in criterion and the retained responsibility of the speaker who also pushed the definition of solution back to the people beginning with their selection of leaders as part of their dialogical process of defining the problem and the solution.	

Empowerment (and a widening sphere of influence) is evident in the miraculous results of Stephen's ministry as a deacon. He exhibits the same kind of spiritual authority and outcomes the text records of the apostles themselves. This confirms that access to God was open to all not closed to a privileged few.

Third, the boundaries set by the apostles maintained a porous rather than a rigid character. The initial boundary was to be in charge of the specific task of serving the Hellenized widows in the daily distribution of food. Stephen's influence and effect

apparently moved beyond these boundaries toward the entire community. Why were boundaries important in the first place? Two salient points emerge from the context. (a) Without the authentication of results any attempt Stephen may have made to work outside the immediate purview of the Hellenized Jews would likely have resulted in deeper conflict with the Judean Jews and an ultimate rejection of his influence. (b) The limited scope gave Stephen and his cohorts a narrower field of endeavor in which to prove their abilities and the availability of spiritual power allowing them to experiment with their new found role in a safe and familiar environment before being thrust into larger contexts.

By porous I mean that these first deacons apparently faced no other restriction than to start working with the Hellenized Jewish widows. The apostles had previously learned that leadership was self authenticating. Recall the encounter the disciples had with an unknown individual, not a part of the twelve, who had been demonstrating power in casting out demons in Jesus name. John told Jesus that they had rebuked the man because he was not following them. Jesus' response is instructive,

Do not hinder him, for there is no one who shall perform a miracle in My name, and be able soon afterward to speak evil of Me.¹⁵

The Apostles apply the lesson learned in this correction by Christ. I infer this from the fact that there are no rebukes or corrective measures geared to restricting

¹⁵ Mark 9:38, 39 (NASB).

Stephen's growing influence like there was in the apostles' first experience with others who ministered in Jesus' name.

So, I also use the concept of porous boundaries to recognize that not all leaders who emerge in sight of an organization will be participants in that particular organization's mission. Indeed it may be that encounters such as the one described in Mark's gospel serve to confirm the outside leader's trajectory and agenda in a completely different context. This observation is consistent to how emergent leaders outside the circle of the apostles were dealt with by Christ in the gospel narratives. Some were confronted by the cost of discipleship/leadership, some were directed to other venues for service and some were encouraged to take up a track of development within their existing circles of social influence.

Create an Environment that is Friendly to Emerging Leaders

The apostles demonstrate three important aspects of recognizing and unleashing emergent leadership potential. Their actions in the context of Acts 6 share three common aspects of leadership roles in emergent self organizations researched by Plowman et al. Plowmen et al discovered three mechanisms used by leaders in complex systems (1) disruption of existing patterns; (2) encouraging novelty and (3) acting as sense makers.¹⁶ These observations on how to lead adaptive change that are illustrated in Acts 6.

¹⁶ Donde Ashmos Plowman et al., "The Role of Leadership in Emergent, Self-organization," Leadership Quarterly 18, no. 4 (2007): 347.

Address and Bring to Light Conflict

Leadership must grapple with how the meaning of Christianity ultimate impacts the approach a leader takes in conceptualizing their organizational mission and in orchestrating the structure used to support rather than control an emerging future. As a result of this activity leaders frequently destabilize rather than stabilize their contexts initially. The apostles in Acts 6 enabled an emergent future by embracing the disruption emanating from the Hellenized widows. They used the conflict and the uncertainty inherent in the conflict to leverage an opportunity for new leaders to emerge. A more traditional approach to group leadership according to Plowman et al is to "...create knowable futures by minimizing conflict and eliminating uncertainty." Traditional leadership by Plowman's definitin misses opportunities to enable emergent futures.

Establish Simple Rules

Leaders must encourage innovation rather than simply innovate themselves. This is evident in both the behavior exhibited by Moses in Deuteronomy and the apostles in Acts. The identification of emerging leaders and the assignment for them to define and resolve the challenge being faced encouraged innovation through simple rules, non-linear interactions and swarm behavior. Swarm behavior or "swarm intelligence" has come to light in research as an alternative to highly directive mechanistic management models. It originates from the study of insects. The task of initiating structure in classic leadership studies of the twentieth century assumed a mechanistic or highly structured control factor was needed to ensure group compliance to organizational goals. The idea that work

would structure itself was not considered a pathway to profitability. As a result adversarial relationships emerged that lead to manipulation and frustration over the emergence of entitlement thinking and limited personal responsibility. Swarm theory reconsidered this assumption and looked for self-organizing principles in structure.

Plowman et al. note,

“Swarm intelligence” is observable in organizations as well when complex collective behavior emerges from individuals who follow simple rules. People in organizations can solve difficult problems (like how to turn around a dying church) even though each local interaction might, itself, be very simple.¹⁷

The apostles’ simple instructions allowed the non-linear interactions apparent in the text through the expression of complaint to continue as a means of facilitating adaptive change. The pipeline model illustrated in Chapter 5 is an attempt to provide simple rules. It does not define the work that faces an organization nor does it determine how to do the work. It outlines the kinds of skills, work values and time applications emerging leaders must master in order to enter a widening sphere of influence and responsibility. If pastoral leaders maintain their responsibility to entrust the work of ministry to men and women capable of also instructing others (as qualified by the skills, work values and time applications of the pipeline) they will spend less time in the frustration of propping up programs and more time helping to shape the church’s response to new opportunities.

¹⁷ Plowman et al., 350.

Interpret Rather than Direct Events

The apostles' approach to the problem in Acts 6 demonstrates two important aspects of sense making. First, they assumed the role of "tags" that is they directed attention to priorities thereby enabling specific behaviors.¹⁸ Second, they created correlation through language; that is they identified behaviors that help provide coherence. The authentication of the need and call to action served as a correlative approach.

When the apostles framed the issue by noting they could not neglect the Word they actually redirected attention to view complaints from the frame of missional concerns. This did not minimize or marginalize the concerns; rather it authenticated them and dealt realistically with the limitations of what the apostles could do themselves helping "... others recognize them as a symbolic reference for their corresponding message."¹⁹ The apostles' summons to action helped crystallize a practical image of the church shaped and formed by the eschatological hope that provided the first act of sense making in the church on the day of Pentecost as Peter utilized the words of Joel to interpret the events that occurred that day.

I began this chapter with a diagram of the learning process that helps a leader grow into new perspective. I this learning process events of the Acts of the Apostles. The next chapter begins an investigation of this model in contemporary experience.

¹⁸ Ibid., 352.

¹⁹ Ibid., 352.

CHAPTER 5: HOPE ASKS NEW QUESTIONS TO DEFINE NEW ACTIONS

Develop a Wider Frame of Reference

One Leader's Journey

“I don’t know why they all walked out – I feel personally betrayed by people who had been my friends for years.”¹ Pain oozed from his voice as he spoke. But it was the language he was using that caught my attention, words like; disloyal, un-submitted, rebellious, insubordinate and betrayal. Barry was hurt. He was frustrated. He was embarrassed. He was angry. None of these emotions are toxic in themselves but in Barry they had simmered to a noxious soup of despair that left him untrusting, cynical, domineering and impetuous.

Barry and I met through a mutual friend and after we had talked past some of his emotional defenses he described his despair. He questioned his competencies and whether he would be able to salvage his congregation. He asked me to help him rebuild his leadership team. But when we began to survey the reality of his situation it seemed that the problem was not a lack of leaders, the problem was that Barry possessed a mix of myopia, marginalization and oppression in his perceptions of his congregation. He did not see leaders. Barry saw threats to his wellbeing. He did not see individuals, he saw factions of contributors and detractors. As a result he had begun to live in isolation from his congregation. His perspective was jaded.

¹ Barry (pseudonym) in conversation with the author, February 20, 2007. (While I have permission to share Barry’s story, the intimacy of its details seem to suggest that his name not be used.)

Barry's despair also affected the way he saw the larger community. He vacillated between wanting to reach new people on the one hand and talking like people in the community were pilfering his dreams by their resistance to the church on the other hand. I asked around and found that the buzz in the community was that Barry's congregation was perceived as vibrant and refreshing in its experience of worship and its commitment to faith in action. Barry's perception did not match the general reality of how others saw his congregation – he had begun to lose hope. Kelly succinctly summarizes the dynamic of despair:

When it lacks any hope for anything beyond itself, a culture manifests the symptoms of depression. This pathological state is characterized by a feeling of isolation. It shows a tendency to “totalize” its failures and indulge in unreal expectations. It manifests a generalized apathy and incapacity to act. Hope begins with a new ability to imagine a larger sense of life and community.²

The symptoms of despair thoroughly express the trap that had captured Barry. So, how can the use of a leadership pipeline model help pastors like Barry regroup around hope? Barry and I walked together through a review of his core values and looked long and hard at whether Barry had acted in hope or optimism in the events that lead to the exodus of his leaders. We looked at the reasons behind the decisions that lead to the crisis (his own root motivations at work) and discovered that he had failed to recognize that the changes he had wanted to bring about in how his congregation approached their sense of mission and the form that mission took toward the community

² Kelly, 8.

was an adaptive process. Barry had overheated the change process and it boiled over. He did not have the wrong recipe for where he wanted to go, he simply tried to cook it too fast in part because he could not see how his own myopia had contributed to the loss of trust and respect he experienced in the people who left.

Barry Needed To See From a New Perspective

How is eschatological hope turned from theological reflection to measurable action? Leaders who face the pathological tendency to totalize failures because of despair need help in reframing their context. Leaders who exhibit the tension generated when hope exposes dysfunctional behaviors need help in reframing their perspective which is an activity that reevaluates a leader's root motives. A two part exercise helps with this.

The first exercise is a theological review that answers the question of motive – why am I doing this? This question is the purview of eschatological hope and begins to examine how a leader sees themselves and their context in light of their social position, individual ego strength, personal convictions, cultural assumptions and organizational values. The exercise consists of identifying root motives and engaging them in a dialogue with the scriptures. As in Barry's experience reviewing root motives tends to dislodge the leader's sense of calling and response to hope from the cacophony of demands that can mollify God's wooing toward a new future. A dialogue with the scriptures (a review of God's promise) yields a new set of expectations that grow out of hope. Three questions remain to be asked. How do these expectations reflect the work and character of God's *basileia*? What realities oppose the experience of these

expectations? How are these expectations impacted by polarity of the already and the not yet inherent in the exercise of eschatological hope? This kind of reflection helps redirect a leader away from the denial of optimism, the morass of despair or the contradiction of dysfunctional behaviors toward a perception of their situation that plows a seedbed of faith.

The second exercise consists of asking reflective questions that aim to rethink the organization from new perspectives. This activity depends on contrasting the attributes of the church to the transactional characteristics (business or programs) as a means of reassessing which polarity of the congregation's or denomination's make up is driving strategic or core decisions about mission. These questions are designed to rethink what is needed in leadership and management in the organization from four different frames of reference.

Organizations can be perceived through four different points of reference. The failure to utilize all four frames of reference leads to blind spots that fail to understand subtle underlying forces in how the root motivations of individuals in the organization operate together or in failing to see how the polarity of the church's identity and functional strategies compliment or contradict each other. The disturbing question that arises when looking at the leadership actions exhibited in Christian institutions is how can the brightest of organizational leaders ended up doing the dumbest things.³ The conclusion posited by researchers Bolman and Deal was not that leaders lapsed into

³ Lee G. Bolman and Terrence E. Deal. Reframing Organizations: Artistry, Choice and Leadership, 3rd ed. (San Francisco: Jossey-Bass Publishers, 2003), 12.

periods of idiocy but rather they were in reality clueless to specific dynamics that made up their organizational environment.⁴

As noted previously even in successful organizations dynamic leaders operate with substantial blind spots rendering behaviors that contradict the promise of eschatological hope. Bolman and Deal contend that isolated or singular frames of reference are ineffective in bringing measurable improvement to organizations. They cite a variety of studies and discoveries made between 1989 and 2002 that point to managerial ineptitude as the primary cause for company foundering. Based on my model of root motivations and perceptual dysfunctions pastors and denominational leaders can also be caught in “psychic prisons” that prevent them from “...seeing old problems in a new light or finding more promising ways to work on perennial challenges.”⁵ In integrating major schools of organizational thought into four perspectives Bolman and Deal reveal easily identified holes that contribute to these “psychic prisons”.

Leaders face the challenge of (1) recognizing or admitting the existence of multiple frames and (2) learning how to utilize multiple frames in the pressure of the daily grind. Simply put, the use of a multiple frame assessment makes it easier to know what the leader is up against and what they can do about it. It is another way of viewing the congregation as a system that is founded on its attributes yet expresses transactional characteristics (cf., the business charter in Table 3) in its operational realities. Every tool

⁴ Peter F. Drucker, “The Theory of Business,” *Harvard Business Review*, October 1994, 95-104. In this article Drucker also makes the case for the importance of testing reality and continuously challenging one’s frame of reference. By application I see the significance of both reflections on eschatological hope and congregational feedback as dynamics that allow a leader to critically reflect on how reality is perceived.

⁵ Bolman and Deal, 7.

or frame of reference possesses distinctive strengths and limitations. Hence knowing how to use each of the four frames makes the difference between finding the reality of a setting or living in a fantasy that ends in disaster. Utilizing the four organizational frames as a means of exploring the possibilities of eschatological hope and of moving toward a stronger integration of the polarities of the church's existence (Table 3) is a first step in developing a leadership pipeline model. The four organizational frames are categorized as: structural, human resource, political and symbolic.⁶

The structural frame (the congregation's polity) categorizes thinking that emphasizes formal roles, structural fit with the environment, managing by rules, policies and hierarchies. The metaphor that drives this perspective sees organizations as machines that are procedurally driven. Mission organizations and other para-church organizations and denominations that are children of the industrial revolution tend to emphasize this frame.⁷ The concerns of the structural frame primarily focus on meeting specific goals and objectives. Problems are addressed by reviewing gaps in structural efficiency (i.e., flow of information, command and control systems) and initiating restructuring. The leadership challenge of this frame is how to tune the structure of the organization to its task. Leaders are seen as architects of the task. This frame is evident in one of the comments returned by a respondent to my research questionnaire,

⁶ Bolman and Deal, 16.

⁷ Henry Mintzberg, Structure in Fives: Designing Effective Organizations (Englewood Cliffs, NJ: Prentice Hall, 1983), 153. This assessment is based on the way Bolman and Deal categorize Mintzberg's work. However, within Mintzberg's schema mission and para church organizations more frequently reflect what Mintzberg calls an "Adhocracy" in their early development i.e., a structure based on mutual adjustment as the prime coordinating mechanism that utilizes selective decentralization and relies upon the support staff as a clearing house of information and nerve center for communication.

I would say that our core Christian beliefs are most evident in crisis situations... [our] daily operations appear far more corporate, making the machine run smoothly, tends to be our daily goal. This is not to say that Christian ethics are thrown out the window, but I find there's a lot of issues that crop up wherein there is a great deal of wiggle room...⁸

This respondent not only described the structural frame but also identified the tension inherent in a perspective that possesses only one frame of operation when trying to evaluate the way a congregation should operate relative to its attributes (i.e., one, holy, catholic, apostolic).

The human resources frame (the congregation's philosophy of ministry) emphasizes individual's needs and feelings, skills and limitations. It seeks to tailor organizations to people or to recognize that organizations cannot adequately meet their strategic and tactical objectives without ensuring a stable workforce and growth in human talent. Recruiting, succession planning, benefit management, talent assessment, talent development and employment law compliance are all typical functions of this frame. Frequently the idea of being a family is used as a metaphor for this perspective. The leadership challenge of this frame is how to align the organization and human needs. Leaders are seen as those who empower others. One of the respondents to my research questionnaire illustrates the problems that occur within the human resources framework of a Christian institution,

⁸ Respondent 7, in answer to question 3 of the "Assessing the Impact of Eschatological Hope" Research Questionnaire, August 7, 2007.

Fear of reprisals ... rooted in a top down culture of mistrust. Trust is the bottleneck for leadership development right now. In my opinion, this bottleneck is in place because some believe that trust must be earned. I believe that respect must be earned, that the trust is given as a gift on the information you have at the time – then you watch it...it's either kept or not.⁹

The way trust is viewed is a function of how people interact. Identifying and addressing the root motivations of this situation would be ineffective if it was attempted through a political, structural or symbolic frame. The added disconnect in this congregation's experience is that they frame their mission in strongly familial terms characteristic of the human resources frame yet appear to attempt to power through people problems by relying on a symbolic frame to answer conflict (see comments on the symbolic frame below). People have to find new ways of relating by assessing their root motives and how these motives have created misunderstanding within this congregation's daily operation.

The political frame (the congregation's power networks including governing entities, government agencies and internal alliances) views organizations as arenas in which different interest groups compete for power and scarce resources. Conflict is everywhere so bargaining, negotiation, coercion, compromise and coalitions are normal. The common metaphor ascribed to the political frame is that the organization is a jungle filled with threats and unexplored dangers. Churches large and small experience the

⁹ Respondent 3, in answer to question 11 of the "Assessing the Impact of Eschatological Hope" Research Questionnaire, August 2, 2007.

impact of political alliances and conflicts. One respondent to my research questionnaire described their congregation's political realities this way,

We've got parishioners with a great deal of money & influence which is only exceeded by their strong opinions. We have a huge staff to handle our huge congregation and our programming often needs to overlap. As each staff person's performance is judged by the success of their programs, we have some very competitive, defensive, & controlling. In order to avoid confrontation, we often practice a little 'empire-building' which I must say is a bit unproductive.¹⁰

Clearly the challenge facing this congregation is the need to reassess the transactional orientation of their work in light of the attributes of the church to identify where the gaps between the ideal of the attributes and the reality of their behavior exist. The leadership challenge of the political frame is how to set or influence the organization's agenda and develop a powerbase that will ensure decisions favorable to that agenda. This is illustrated in the phrase, "empire building" used above. Leaders are seen as advocates of specific agendas in a political frame of reference.

The symbolic frame (the congregation's theological perspective and unique history) describes organizations as cultures propelled by rituals, ceremonies, and stories. The organization's stories, symbolism, ceremonies and heroes all reinforce the desired values and beliefs. The leadership challenge of this frame is how to create faith and meaning in light of the organization's charter and mission. Leaders are seen as

¹⁰ Respondent 12, in answer to question 10 of the "Assessing the Impact of Eschatological Hope" Research Questionnaire, August 7, 2007.

inspirational motivators. An example of how the symbolic frame finds expression is seen in this comment that one leader provided to my research questionnaire,

Senior pastor has articulated our Prophetic Priorities as: we are a healing developing family, an extended family, a compassionate family, a welcoming family, a spiritually gifted family. These are regularly discussed among staff through the daily business of the church.¹¹

The use of the word “family” indicates a strong reliance on the human resources frame but this statement exemplifies the symbolic frame because of its anchor in “prophetic priorities” a phrase indicating clearly symbolic language i.e., the use of language, analogies, and metaphors in vision casting and establishing a basis of authority.

Use Frames to Ask New Questions in Light of Hope

How are these four frames used to rethink the implications of eschatological hope in developing a leadership pipeline model? First ask questions of the organization as a whole. Second query the organization about what leaders need to know as they gestate into wider leadership roles and responsibilities.

Asking questions of the organization as a whole amplifies the adaptive impact of hope by raising the awareness that inconsistencies may exist between how the organization frames its structure, relationships, power, and meaning and the way recipients of the organization’s work perceive its message. Recipients are internal (organizational members and employees) and external (people who are influenced by

¹¹ Respondent 3, in answer to question 3 of the “Assessing the Impact of Eschatological Hope” Research Questionnaire, August 2, 2007.

contact with the organization's members). When internal or external tensions between intended meaning and received meaning or intended results and actual results occur a gap emerges between expectation and reality. If this rift is not easily remedied by known structural, human resources, symbolic or political solutions then the gap serves as evidence that adaptive change is needed. This is illustrated in another observation provided by one of the respondents to my research questionnaire who accurately identifies a deficiency in how problems are approached in the denominational context, in which they work,

The disconnect [exists] between the internal environment's ability to accurately assess the realities and trends of the external environment. Thus the external environment is not something to adapt to but a reality to deny with avoidance of the topic and therefore tough decision making ... [fails].¹²

Asking what leaders need to know is also insightful. When this strategy was employed at a local hospital, gaps in the effectiveness of leadership development were exposed. Senior managers at the hospital felt they had done an adequate job of developing leaders around them. However, the emerging leaders who were recipients of this activity ranked their leaders as deficient in providing ongoing non-formal training (mentoring). The point is that in asking what leaders need to know from the perspective of the four frames an organization gains insight into the effectiveness of its intended actions. This is illustrated in Chart 2. The chart plots responses to questions about the

¹² Respondent 19, in answer to question 11 of the "Assessing the Impact of Eschatological Hope" Research Questionnaire, November 3, 2007.

effectiveness of training processes given by the senior managers and department managers of the hospital.

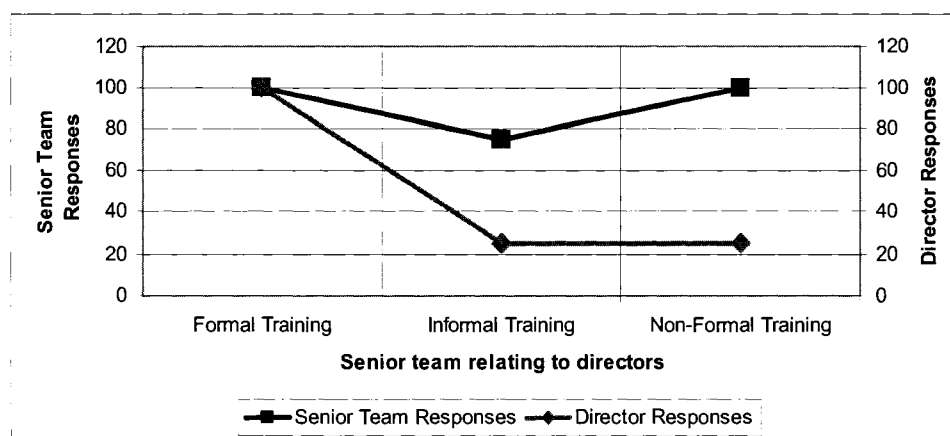
Notice that both the senior team and the department managers in Chart 2 agreed on the effectiveness of formal training. The hospital requires formal clinical education. All staff must meet stringent credential criteria prior to being hired. The hospital also provides informal training in seminars, conferences and internal training events geared to enhance management and leadership skills and updated technical skills. The senior team and the department managers both observed that informal training was only somewhat effective although they weighted this effectiveness differently.

The scores indicating how the managers assessed the non-formal training tells a different story. A significant gap (discrepancy of perspective) appears when responses about non-formal training are contrasted. The question was, “How effective is the mentoring and one on one training needed to be an effective leader in this organization?” The answers reflect the degree of effectiveness as ranked by percentage. The senior managers all felt they were doing an outstanding job in providing insights from their professional experience, feedback on the performance of the department managers who reported to them and in building an environment in which the department managers could ask questions, make mistakes and exercise a learning orientation.

The department managers however, did not feel these aspects of non-formal training were occurring on a regular basis. The gap that is so apparent when put into the

Pareto Chart in Chart 2 was not obvious to these groups before the question was asked.¹³ The gap existed before it was identified graphically in the Pareto Chart however and was a source of dissatisfaction manifest in failing team morale and increasing occurrences of open conflict. The open and unresolved conflict puzzled the entire staff because such behavior was in direct conflict with their stated value of teamwork and training. Once the gap was identified and reported to both groups of leaders the entire staff went to work to improve the quality of their mentoring interactions.

Chart 2: Gap in Team Responses



So, what questions can your organization use to start a healthy exploration of hope's possibilities? Table 6 outlines questions that eschatological hope can ask of the four organizational frames discussed above. When the answers to these questions are asked of leaders and volunteers or leaders and emerging leaders at various levels of an

¹³ A Pareto Chart is a tool used to graphically summarize and display the relative importance of the differences between groups of data.

organization are compiled and plotted using a Pareto Chart as in Chart 2, the gaps in how people experience the organization become apparent.

Table 6: Eschatological Hope and the Four-Frame Model¹⁴

	Structural	Human Resource	Political	Symbolic
Core Values Exhibited in each Frame	Rules, roles, goals, policies, technology, environment.	Needs, skills, relationships, talent development	Power, conflict, competition, alliances	Meaning, ritual, stories, heroes, assumptions, values
Hope as promise	What do our rules, roles, goals, policies, technology and environment promise? Is this consistent to hope?	Who are the recipients of development? Whose skills and relationships are in need of development?	What does hope promise about power in our organization? Who has the availability to alliances and agendas?	How is hope interpreted by those who hear? What meanings are assigned to the promise of hope? Who are the heroes of hope?

It is important when assessing gaps to look for signs of the leadership dysfunctions outlined in Chapter 3; Table 4. Table 7 below identifies potential dysfunctions as seen in the context of the four organizational frames. If these symptoms become evident in routine organizational behavior the implementation of a leadership pipeline should be done with adaptive change processes in mind.

Indications of dysfunctional thinking became evident in the review of how Barry's congregation responded to the questionnaire used to probe their views (cf.

¹⁴ Bolman and Deal, 16. While I have borrowed the four frames of Bolman and Deal to structure this table the information included was developed as part of the leadership pipeline process and from feedback from several case studies engaged in the course of my field research. It is qualitative and therefore does not have a foundation for statistical validation; however, based on the consistency of occurrence in the various research subjects I have a significant level of confidence in the summary. Compare Appendix 2: Results of the Questionnaire.

Appendix 2). Question 10 read, “What are the internal forces that seem to limit the organization’s ability to respond to change?” Two answers were particularly insightful. One noted that there was, “...lack of forum for hearing about or discussing new obstacles or opportunities...”¹⁵

Table 7: Dysfunctions as Seen in the Four-Frame Model

Frames	Structural	Human Resource	Political	Symbolic
Core Values Exhibited in each Frame	Rules, roles, goals, policies, technology, environment.	Needs, skills, relationships, talent development	Power, conflict, competition, alliances	Meaning, ritual, stories, heroes, assumptions, values
	Hope as challenge to status quo exposes dysfunctions noted below and calls for <i>metanoia</i> .			
Characteristics of myopia	Ignores emerging roles, rules, goals, technology etc.	Disregards emergent needs, skills, relationships and talent.	Oblivious to the powerless and the disenfranchised.	Ignores meanings, rituals, assumptions and values unfamiliar to dominate frame of reference.
Characteristics of marginalization	Represses emerging rules, roles, goals, technology as duplication.	Discounts emerging needs, skills, relationships and talent with current successes.	Emasculates emerging new power and the disenfranchised by reiterating existing alliances.	Weakens emergent meanings, symbols, heroes, assumptions by reasserting dominant meanings/values.
Characteristics of oppression	Scandalizes and rejects emerging rules, roles, goals, technology etc.	Blames organizational disequilibrium on emerging needs, skills, relationships and talent.	Uses power to enforce existing rules to exclude and repudiate emerging new power and the disenfranchised.	Vilifies emergent meanings, symbols, heroes, assumptions and values as a threat to stability.

¹⁵ Respondent 12, “Assessing Impact of Eschatological Hope” Questionnaire, September 12, 2007.

Another respondent was even more specific, “Habits, people are stuck in their ways, some people are controlling—they like to make all the decisions ... operations are not structured enough, there is not enough man power to accomplish goals, this ‘change limiting’ ways can easily discourage individuals...”¹⁶

The responses indicate the presence of myopia and marginalization in Barry and in a few of the leaders in Barry’s congregation. Dysfunctional behavior not only emanates from the psychic prisons resulting from failure to ramify hope but also from the lack of exposure to certain leadership skills. Both causes manifest similar behavior for lack of alternative behaviors. When evaluating the causes of dysfunctional behavior in organizations it is imperative to avoid premature assessments and to be aware of personal biases in the perceptions in subject congregations or the researcher.

What is Leadership?

Leadership or Management – Recognize Organizational Functions

The recognition that there is both an institutional and organic nature to the work of any organization is important to the discussion of leadership.¹⁷ Christian organizations do not appear to function in a healthy way without both sides of the polarity. Hence,

¹⁶ Respondent 13, “Assessing Impact of Eschatological Hope” Questionnaire, September 12, 2007.

¹⁷ Braaten, 147. This discussion has to remain embedded in the theology of eschatological hope. Braaten points out that, “We need a theological doctrine of the ministry by which we can decide whether winning or loosing, whether success or failure, is better under the present conditions of church life in America.” Braaten questions the conception of ministry as a profession and reminds his readers that leaders in the church must have a clear theological self understanding that remembers we are not proponents of a message of our own making. All this to say that any understanding of organizational activity is so much hot air without a clarity on the mission that drives the organization.

removing, overlooking or ignoring any one of the eight general characteristics in Table 8 operationally results in an off-balanced approach to the leadership task.¹⁸

A Working Definition of Leadership

Leadership may be defined as that function that engages change, establishes a direction, aligns, and encourages action consistent to the ends inspired by eschatological hope. Leadership is as a function rather than a person because leadership may emerge from any part of the organization depending on its need or context.

Define the Mix of Management and Leadership Roles

Defining the mix between management and leadership roles is an outworking of the polarity described in Table 3 and is expressed in various ways in local congregations and larger organizational bodies. Organizations may think in terms of bishops, pastors, staff, elders, deacons and volunteers. Regardless of the nomenclature used every organization must define the function of each role in two directions. First, they must define the leadership and management functions inherent in each role. Second, they must identify how these functions are layered. The question seeks to determine the level of complexity and scope required of each function's skill, time utilization, and work values.

¹⁸ William M. Easum, Sacred Cows Make Gourmet Burgers (Nashville: Abingdon Press, 1995) writes on leadership styles and posits that a balanced or permission giving leader is one who exhibits faith, vision, mentoring and reality (no illusions, takes responsibility, attends to detail and cares for self). If any one or more of these styles is missing dysfunctions occur. His book is built around explaining dysfunctions and their archetypes. See also Sara Sumner, Leadership above the Line (Carol Stream, IL: Tyndale House, 2006). A similar idea emanates from Sarah Sumner's work on leadership. Sumner identifies three leadership styles or archetypes and defines the drivers that influence negative behaviors in leaders who ordinarily exhibit healthy leadership interactions.

Table 8: Management and Leadership Functions Contrasted¹⁹

Leadership <i>Change and Movement a function of the four attributes: one, holy, apostolic, and catholic</i>	Management <i>Order and Consistency a function of the four characteristics: differentiated, branded, successful and responsible</i>
Establishing Direction <ul style="list-style-type: none"> • Create a vision – a possible future birthed in hope • Clarify big picture – future requires embracing tension and process of Rom. 5: 3-5 • Set strategies – simple rules based on impact of hope 	Planning/Budgeting <ul style="list-style-type: none"> • Establish Agendas – applying actions that move toward possible future • Set time tables – creating accountable goals that apply hope • Allocate resources – aligning hope’s promise with measurable values.
Aligning People <ul style="list-style-type: none"> • Communicate goals – describe what is possible in the tension between the already and the not yet • Seek commitment – toward hope and its activity • Build teams and coalitions – that share a view of a possible future. 	Organizing/Staffing <ul style="list-style-type: none"> • Provide structure – to put hope to action, the structure must align to hope’s values • Make job placements – looking for competency and an orientation to hope in alignment to the pipeline model • Establish rules and procedures – for working through the inevitable challenges and setbacks generated or amplified by eschatological tension
Motivating and Inspiring <ul style="list-style-type: none"> • Inspire and energize – new possibilities in the present • Empower subordinates • Satisfy unmet needs – these emerge as hope is caught by new people 	Controlling/Problem Solving <ul style="list-style-type: none"> • Develop incentives • Generate creative solutions • Take corrective action – allow hope to challenge the known and move daily routines and processes toward innovation
Dynamic Pole – engages change <ul style="list-style-type: none"> • Faith • Fellowship • Service 	Static Pole – reinforces values & evaluates <ul style="list-style-type: none"> • Doctrine • Sacraments • Office

Leadership & management work to address the tension between the already and the not yet.

¹⁹ Modified from Northouse, 9. The distinction between leadership and management is common in management literature. See also, Paul Hersey, Kenneth H. Blanchard and Dewey E. Johnson. Management of Organizational Behavior, 8th ed. (Singapore: Pearson Education, 2001), 9. Kouzes and Posner’s work differentiates the two roles as, “If there is a clear distinction between the process of managing and the process of leading, it is in the distinction between getting others to do [managers] and getting others to want to do [leaders].” James M. Kouzes and Barry Z. Posner, The Leadership Challenge (San Francisco: Jossey-Bass Inc., 1987), 27. See Schwarz, Natural Church Development, 95. Schwarz identifies the dynamic and static poles used here.

A leadership pipeline structure does not start with the definition of management or leadership roles rather it starts with the definition of an active member or volunteer's characteristics. Why? The concept behind a leadership pipeline is to distinguish the scope of responsibility and the characteristics needed to effectively work through a perspective of hope at every layer of responsibility in an organization. By starting the pipeline at the volunteer or employee level it is possible to identify the skills and competencies needed for a prospective candidate to succeed in the next layer of responsibility. Effectively a pipeline strategy identifies the criteria needed to function in a larger scope of responsibility. It is also possible to identify the behaviors that constitute common pitfalls to fruitfulness in each function. All of this is important to contribute to an organization's ability to respond rapidly to a changing environment by having previously mapped out the kinds of skills and competencies that may be needed to help the organization effectively integrate its attributes and characteristics as an outworking of eschatological hope.

Table 9 provides a perspective of a volunteer based on the task or mission the organization aims to accomplish. The questions used to generate the information in Table 9 include: (1) what are the skills needed to be effective as a volunteer? (2) What are the expectations on the volunteer's time? (3) What are the work values the volunteer must utilize to successfully function? Work values identify how the individual achieves results. (4) What are the standards of performance expected of volunteer? (5) What mechanisms are in place to train all volunteers in specific operational tasks and/or help them reflect theologically on their abilities and skills?

Table 9: An Operational Assessment of the Volunteer²⁰

	Disciple/Volunteer
Skills	<ul style="list-style-type: none"> • Proficiency in service responsibilities – these vary depending on area e.g., musicianship, child development, clerical, peer counseling, public speaking, performance skills, maintenance skills, accounting skills, bookkeeping skills, design skills etc. • Relationship building for peer mentoring. This item assumes that all volunteers are connected relationally to those who give them input, to peers and to others they are mentoring. Hence, the interpersonal skills and learning posture of a volunteer must be demonstrated in the way they relate to others before they are recruited. • Team perspective and performance. Volunteers almost always work in groups and with other volunteers it is therefore important to instill and see evidence of self awareness and appreciation for others. Self awareness includes awareness of personal strengths and abilities as well as specific technical skill. Appreciation for others exercises a willingness to put personal skills to work in harmony with the skills and abilities of others to amplify the overall impact.
Time Application	<ul style="list-style-type: none"> • Attendance. Does the volunteer exercise the routine discipline of arriving on time, departing on time with consistency? Are these expectations communicated? • Meet personal performance goals. Does the volunteer effectively manage their own time and actions so that what they said they would do is actually accomplished? • Maintain a daily or practice of prayer for direction and insight. How does this prayer life manifest itself in the volunteers' routine communication and interactions? • Maintain regular Scripture/devotional input for personal growth. Has the volunteer been given the tools they need to expand their understanding of the role of the scriptures utilized in the congregation? Board members, Sunday school teachers, office volunteers etc., will all be called upon to say something about their faith.
Work Values	<ul style="list-style-type: none"> • Getting results through personal proficiency. Is the volunteer proficient in the exercise of spiritual disciplines? Does he/she accept responsibility for their personal growth? • High-quality of technical work and performance. Do standards exist for assessing quality? Does the volunteer routinely assess their own work based on the attributes of the church? • Accept the values of the organization. Does the volunteer accept the ministry philosophy, theological foundations and operational values of the congregation? • Recognize the benefit in mentors. Does the volunteer demonstrate awareness of the value of input and personal growth through mentors?
Pitfalls	Failure to discipline self and see personal contribution to the team and the congregation.

²⁰ Charan, Drotter and Noel, 36. Used with permission and adapted to this project.

A Problem Revisited – Perceptions About the Church

Table 9 is not meant to be a comprehensive definition of discipleship. Rather it is an attempt to illustrate how a disciple or volunteer in the local congregation (or employee at a denominational level) may be assessed in terms of their readiness to serve in a concrete way. The idea that church leaders have the option of expecting and enforcing guidelines or prerequisites for service at the volunteer level is alien to some. Yet the appropriate design of criteria for volunteer work speaks directly to one of the frequently voiced complaints about the poor quality and character of the local church's output and expectations.

As noted in Chapter 1, the local congregation is often viewed as more of a support group than a channel of talent and strength. Congregational leaders have a great deal of responsibility for having contributed to this limited perception of the church in so far as they have not defined a criteria for the various functions needed to operate each week or they have used volunteer and/or staff roles as a mechanism for encouraging broken individuals toward health. The sentiment is noble but the consequence is disabling to the operation of churches investigated by this project. Simply put, using staff and volunteer functions as a means of supervising individuals under intense pastoral care is a misplaced strategy.

A double jeopardy exists. On the one hand congregations are rendered incapable of providing service because of the lack of spiritual development, skill or ability of volunteers or staff who have been poorly placed in responsibilities for which that have

neither the training nor the maturity to handle. On the other hand these same congregations suffer the loss of respect and support by key members who choose not to invest their time or resources by contributing to the support of systems they have determined are broken and ineffectual. Hence the loss of talent feeds the need for finding new people which creates a pressure to place warm bodies in existing roles which confirms judgments of inefficiency and ineffectiveness. So, pastors and staff utilize volunteers who are immediately available but may not be qualified hoping that problems stemming from the volunteers' (or employee/staff) poor interpersonal skills, incomplete character development or questionable spiritual formation will not completely torpedo their efforts while they optimistically wish higher caliber volunteers will emerge to rescue their efforts.²¹

Understanding the Pipeline Concept

What steps must be taken to encourage the participation of a higher caliber volunteer? First define the skills, time applications and work values needed to accomplish the tasks outlined in Table 11. Second define the impact of a growing scope of responsibility on the skills, time applications and work values needed to ensure the tasks are accomplished. The narrower the scope of leadership the more direct the personal involvement a leader has accomplishing each task expectation. Conversely if

²¹ The entire scenario of poor staffing decisions like those mentioned here are avoidable if the criteria of Acts is employed in the selection of volunteers, i.e., filled with wisdom, filled with the Spirit and possessing a good reputation (with and among their own social group and other social groups familiar with their actions). I have found that outside group input is often more accurate simply because these individuals are not caught in familiar language and social pressures of the candidate's primary group affiliation. Those individuals in the primary group tend to over look serious flaws in the candidate.

the scope is enlarged through the growth of a congregation or organization then leaders face the requirement to work indirectly through the efforts of others. Third evaluate the organizational assumptions on which the congregation or organization operates see Table 10. Table 10 illustrates the strengths and potential blind spots of an organization's usual frame of operation. By classifying the tasks identified in Table 10 using the idea of the four frames, potential gaps (psychic prisons) in how the organization thinks emerge. When the questions outlined in Table 6 are used to test the organization's frames of reference against eschatological hope then an even clearer picture of where to begin the adaptive process of change is identified.

For example look at the assessment of organizational frames done around the tasks of the Benedictines, see Table 10. Based on a four frame assessment the Benedictines tend to emphasize the symbolic and the structural frames. As a result they may miss or down play the importance of eschatological hope in how they conduct their political or human resource practices. Pentecostals in Table 10, by contrast, tend to emphasize the symbolic frame and may miss important aspects of the structural and political frames. The question is what happens to the work of eschatological hope in frames that are missing or unseen if important questions like those outlined in Table 6 are left unasked? The answer is that psychic prisons reinforce dysfunctional behavior and cause the organization to act in ways that contradicts its commitment to eschatological hope.

Table 10: Historical Models of Leadership in the Church²²

	Benedictines 529 CE	Lutherans 1517 CE	Presbyterians 1642 CE	Quakers c 1600 CE	Pentecostals 1901 CE
Driving Metaphors	Spiritual parent, physician	Priesthood of every member, children of God	Prophet, priest, king	Friendship (influence)	Parent, prophet, servant, ambassador
Tasks & Frame	1. (*) Spiritual guide/coach	1. (*) Representativ	1. (☉) Exhibit empathy	1. (☉) Promote dialogue	1. (Σ) Recognition that leadership is
Classification	2. (Σ) Delegation of tasks related to daily management	2. (⚡) Critique the status quo i.e., define reality	2. (*) Effectively communicate a vision	2. (*) Participate in community dialogue with personal insights	transportable, adaptable and personal via spiritual gifting.
<i>* Symbolic</i>	3. (*) Demonstrate goodness	3. (Σ) Constructive experimentation	3. (Σ) Inspiration to drive implementation	3. (⚡☉) Listen, learn, share power.	2. (☉*) Offer guidance
☉ <i>Human Resource</i>	4. (*) Teach the scripture	4. (⚡) Consolidation of a new order	4. (Σ) Set direction for the corporate body	4. (Σ) Facilitate group decision making.	3. (*) Demonstrate the presence and intention of God
⚡ <i>Political</i>	5. (⚡) Evaluate personnel – c.g., spiritual development, character development, skill development	5. (*) Spiritual care in administration of the sacraments	5. (*) Teach the scripture – the proclamation of God's intention	5. (⚡) Break down hierarchies and build mutual respect and trust.	4. (*) Teach the scriptures
Σ <i>Structural</i>	6. (Σ*⚡) Uphold and pass on tradition – its history, ethos, values to form and re-form community identity.	6. (*) Teaching the scriptures	6. (⚡) Govern in light of God's rule (the function of the elders)		5. (⚡) Allow for the emergence of governance and maintenance functions
Ask:	How the tasks adjust based on whether management or leadership is needed and how they express eschatological hope.				
	How the concept of eschatological hope impacts the way outcomes are expressed and experienced.				
Expected Outcomes	Hold together the creative tension between organizing and pastoring	Reformation in the context of resistant systems – conversation with and consolidation of the community.	Carry out God's will for his people	Dialogical clarity in framing issues and possible solutions	A multiplying community exhibiting and representing (mediating) God's transforming power
Dominant Frames	Symbolic and structural	Symbolic and political	Structural and symbolic	Political and human resource	Symbolic

²² Robert Banks and Bernice M. Ledbetter, Reviewing Leadership: A Christian Evaluation of Current Approaches (Grand Rapids: Baker Academic, 2004), 42-47 (adapted and expanded by Ray Wheeler). Compare the emergence of each models to the paradigm shift associated with major developments in technology. See Rex Miller, The Millennium Matrix: Reclaiming the Past, Reframing the Future of the Church (San Francisco: Jossey-Bass, 2004), 96-118. The comparison offers an interesting correlation between emergent social perspectives and the emergence of these forms of governance and leadership expectations.

Once the criteria defining the skills, time applications and work values of the volunteer have been established, the next layer of the pipeline can be constructed as illustrated in Table 11. Now define the criteria for the hiring of staff at the local congregational level and the denominational level. This layer assumes that the staff individual has supervisory responsibilities presumably because they will oversee volunteers. This layer of the pipeline provides a tool that (1) ensures better quality performance of responsibilities, (2) indicates the development areas needed to enter service, and (3) helps identify why those who have transitioned into wider areas of responsibility face poor performance initially (recall boundary processing discussed in Chapter 4, Figure 5). This assumes that the criteria identified is consistent to eschatological hope and is consistently used in selection and performance assessment.

Table 11 puts together a broad scope of responsibilities. It illustrates what an entire leadership pipeline might look like for a global denomination/mega-church for example. Table 11 assumes components of all four organizational frames; it is not a comprehensive reflection of leadership demands. It illustrates the impact of (1) a definition of the skills, time applications and work values needed to accomplish tasks; (2) the impact of a growing scope of responsibility and (3) an application from a set of organizational assumptions in this case a structure strongly influenced by the neo-Pentecostal perspective inherent in the pilot study for this project.

Pitfalls

Pitfalls are hidden dangers in the development of leadership and management performance. As indicated in Table 11 every new level of scope possesses an inherent hidden danger that can stifle the leader's ability to effectively perform their duties, frustrate the followers trying to read the leader's intentions and hamper the organization from moving forward. The first big hurdle a team leader (manager) faces is to learn to work through others. The frustration of not seeing the job get done the way the emerging leader would have done it tempts the team leader to accelerate activity by doing the job him or herself. While this effectively hastens the completion of specific tasks it fails to develop the skills the emerging leader needs to succeed at a larger scope of responsibility. It also contributes to the disempowerment of capable volunteers who may simply refuse to operate in what they then perceive as an unpredictable environment.

As noted in Table 11, every layer of leadership faces the hurdle of redefining the way they work in order to be effective in the competent fulfillment of their new tasks. When entering new levels of responsibility every leader will face the boundaries of learning new skills, time applications and work values.

Skills, Time Applications and Work Values

The categories used to determine the nature of each layer of work described in Table 11 describes the competencies needed at each new level of responsibility. Skill is the ability to use knowledge effectively and in Table 11 describes the categories of knowledge needed to successfully operate in the designated scope of responsibility.

Time applications indicate the way time usage is altered. The description is beneficial for helping individuals who step into new areas of responsibility to reparse the way they spend their time and manage their own schedules. Frequently the biggest barrier a new leader faces is not in the skill required to complete the task but a failure to readjust the way time is managed.

Work values outline how the job gets done at various levels of responsibility. The way work is described and the demands that it makes on the individual changes. For example the movement from doing to planning to thinking evident in the first three layers of scope represent significant changes in how an individual has to approach their day to day responsibilities. Work values also affect how an individual assesses their own value and productivity. An individual used to doing projects for example who now has to plan and manage others in the doing of projects may not immediately appreciate the value and work of planning and be tempted to forego planning for doing.

A Process for Developing a Leadership Pipeline

How is a unique pipeline developed? The process assumes that the questions listed in Table 6 have been answered and any changes they encouraged have been implemented and communicated throughout the organization.

Identify Layers of Responsibility

The first step then is to create a grid that identifies the scope of responsibilities inherent in the organization being assessed. Table 11 assumes a complex multinational organization.

The local church however may not have to work through the complexity of multinational coordination. Most organizations will have a minimum of three layers of management and leadership. In small entrepreneurial start-up organizations (e.g., pioneer churches or turnaround churches) the layers may be compressed that is it may contain leaders working side by side with volunteers or non-managing employees. So, identify the functional layers currently at work in the organization. If the organization is experiencing rapid growth add one layer at whatever level makes the most sense. For example, the small entrepreneurial startup may anticipate adding team leaders (supervisors) before it anticipates adding senior level organizational leaders.

Identify Skills, Time Applications and Work Values Needed

Next identify the skills, time applications and work values needed to define the role of each level of leadership as is illustrated in Table 11. Your lists may be longer and more specific than the lists in Table 11. This is encouraged. Brainstorm and define as many aspects of the tasks as possible. Start by using Table 12 below to guide your inquiry. Table 12 assesses each layer of leadership the organization anticipates it will need. Table 12 assesses each of the aspects of the leadership pipeline from the perspective of eschatological hope and the four organizational frames discussed above.

Apply the Pipeline in Hope

After completing an assessment of each layer of leadership in your organization using Table 12, work on reducing each list to bullet points under the categories of skills, time applications and work values (as illustrated in Table 11). The pipeline should

contain a summary. The expanded responsibilities and tasks may be used to design your organization's jobs. A job is defined as a position that contains specific tasks, duties and responsibilities. Hence the word job is used to define the roles of paid and unpaid workers. Once the pipeline has been developed it provides a framework by which to encourage staff and volunteer development, determine the eligibility of staff candidates, define the scope of responsibility for each layer of leadership, provide a basis for writing job descriptions, provide a basis for staff performance assessments and assess future leadership demands of the organization as it grows.

The point to developing a leadership pipeline founded on eschatological hope is to help leaders continuously recognize, empower and release emerging leaders based on the trajectory of their lives (how they exhibit eschatological hope) and the capabilities of their work as identified in skills, time applications and work values. The most critical aspect of a leadership pipeline rests in the definitions given to the disciple or volunteer. This category works to define the core values the organization looks for in the personnel it chooses to work with in a serving capacity. The benefit to organizations is that a pipeline provides a clear development path and criteria from which to recognize, empower and release appropriate candidates and avoid placing people in positions that set them up for failure rather than success while continuously assessing how the organization responds to and communicates the promise of eschatological hope.

Table 11: A Model Leadership Pipeline

	Disciple/Volunteer or non-managing employee	Disciple to Team Leader (may be entry Level Staff)	Team Leader to Leading Leaders (Staff Level Work)	Team Leader to Senior Staff or Congregational Leadership	Congregational to Organizational Leadership (mega church or denomination)
Skills	1. Proficiency in service responsibilities.	1. Planning/analysis – projects and budget	1. Planning/analysis – projects and budgets	1. Multi-level communication (upward, downward, lateral)	1. Strategic Analysis, cross-functional integration
	2. Relationship building for peer mentoring (these will be dramatically altered in a move to line manager or staff position since new skills are needed)	2. Task Design & selection of people)	2. Leadership selection	2. Functionality based planning	2. Revenue & development based planning
Time Application	3. Team perspective and performance.	3. Delegation: assigning work	3. Assigning mgt & leadership work	3. Understanding & valuing work foreign to expertise	3. Recognition of & sensitivity to functional diversity issues
		4. Reward & Motivate others	4. Measuring progress	3. Team building & coaching	4. Balance future goals with present needs
Work Values		5. Coaching and feedback	5. Coaching & feedback	4. Strategic development in light of overall strategy	5. Build board interaction and function
		6. Measuring work of others	6. Relationship building up, down, sideways for the group's benefit	5. Effective delegation	6. Recruit/develop to board, organizational roles
Pit-falls		7. Relationship building for the group's benefit	7. Multilevel delegation skills	6. Build Board interaction and function	
		8. Acquisition of resources			
Pit-falls	1. Attendance – daily discipline	1. Planning – budgets, projects	1. Significant shift to coaching as a developmental activity	1. Deliberate time for analysis & reflection	1. Significant time for analysis & reflection
	2. Meet personal performance expectations.	2. Make time for team (at their request and yours)	2. Planning & Assessment	2. Deliberate time for reflection	2. Communication & feedback
Pit-falls	3. Maintain a daily practice of prayer for direction and insight.	3. Clarify priorities for team	3. Leadership training design & implementation	3. Communication	3. Deliberately appreciate staff
	4. Maintain regular Scripture input for personal growth.	4. Communicate with other teams & stakeholders.	4. Develop intercessory prayer	3. Deliberate time for learning	4. Deliberate prayer & intercession.
Pit-falls		5. Reallocation of doing to helping others be effective	5. Incorporate a multi-functional perspective	4. Deliberate time for feedback	5. Lead in prayer as a core activity of reflection/insight.
		6. Develop intercessory prayer	6. Scripture study for reflection on mission and leadership.	5. Build biblical material for strategic insight.	6. Add to breadth of scriptural reflection
Pit-falls		7. Core scripture development.		6. Deepen prayer as an intercessory practice.	
	1. Getting results through personal proficiency	1. Getting results through others & their success	1. Think beyond function to strategic issues that support overall ministry goals	1. Think like a leader adopting a long-term perspective	1. Value staff functions as mission critical
Pit-falls	2. High-quality technical work and performance	2. Managerial work and disciplines	2. Leadership work and disciplines	2. View learning as mission critical	2. Trust, seek & listen to feedback of staff
	3. Accept the values of the organization.	3. Success of team	3. View coaching as mission critical	3. Maintain strong mentoring and accountability structures.	3. Strong mentoring constellation
Pit-falls	4. Recognize benefit of mentors.	4. Self as a supervisor	4. Value mentoring & mentors	4. Intentional accountability measures	4. Intentional accountability measures
		5. Self as mentor			
Pit-falls		6. Visible integrity			
	Failure to discipline self and see personal contribution	Fall back to familiar patterns of personal performance rather than management	Failure to distinguish between those who can do and those who can lead	Lack of leadership maturity – resistance to feedback	Failure to support and resource leaders – internal values failure

Table 12: Setting Up a Leadership Pipeline Grid**Assessment Grid for** (enter level of leadership): _____

	Structural	Human Resource	Political	Symbolic
Core Values Exhibited in each Frame	Rules, roles, goals, policies, technology, environment.	Needs, skills, relationships, talent development	Power, conflict, competition, alliances	Meaning, ritual, stories, heroes, assumptions, values
Questions brought by hope	What do our rules, roles, goals, policies, technology and environment promise? Is this consistent to hope?	Who are the recipients of development? Whose skills and relationships are in need of development?	What does hope promise about power in our organization? Who has the availability to alliances and agendas?	How is hope interpreted by those who hear? What meanings are assigned to the promise of hope? Who are heroes of hope?
Theological Reflection: Define the promise of hope for each frame.				
Skills: What skills are needed to express hope?				
Time Application: How should the person spend their time?				
Work Values: How does work get completed?				
Pitfalls: what would impede the person's effectiveness?				

Use this grid to assess each layer of responsibility to generate a comprehensive view of a congregation's functional needs.

CHAPTER 6: HOPE RESULTS IN REAL CHANGE – THE GRANITE CREEK EXPERIMENT

The Pilot Project

Granite Creek was the location of the pilot study for this project. It is a neo-Pentecostal¹ congregation situated in eastern Los Angeles County (herein referred to as the subject congregation). Barry, the senior pastor, was trained and initially entered pastoral ministry in the Assembly of God denomination. He later transitioned to the Vineyard movement in the mid 1980s out of disillusionment with the internal “political” realities of the denomination and because he felt a theological void. He described the theological void as a lack of permission to ask questions regarding the established practices around worship, the definitions of service, praxis of spiritual gifts and the

¹ By Neo-Pentecostal I refer to an orientation that accepts the primary tenets of the modern Pentecostal movement (i.e., post-conversion experience with the Holy Spirit and manifestation of power gifts such as signs of the miraculous, speaking in tongues, interpretation of tongues, prophecy etc.). Neo-Pentecostals by my definition seek to establish a more careful biblical hermeneutic from which to evaluate the validity of spiritual experiences. Neo-Pentecostals are known to be more sensitive to establishing a systematic theology around their experience and to wrestle theologically with the role of spiritual gifts in the mission of the Church. Neo-Pentecostals share evangelical (versus fundamentalist) perspectives on the authority of the scripture and other dogma and have been generally known to seek relevant methods of communicating the meaning of the gospel. In contrast, Charismatics tended to be more existential in their approach to spiritual gifts relying almost entirely on the subjective evaluation of the participants for validation of experience. The diversity of Charismatic experience (rooted in historic denominations) assumed a theological foundation although it appears to this author that the Charismatic experience did not consistently attempt to synthesize their experience to existing models. The same kind of observation may be made of the early Pentecostal movement. So called classic Pentecostals tend toward a more fundamentalist approach to theological reflection. The early Pentecostals simply added their understanding of the Pentecostal experience to their existing theological framework which included Methodists, Baptists, Congregationalist and others.

meaning of mission. The Granite Creek congregation is missional in orientation meaning they seek to define themselves as a church engaging society with a message of hope.²

The pilot study applied the concepts of eschatological hope and the development of a leadership pipeline in congregation's daily operation. The most significant outcome of this project was a shift in the language the congregation used during the final phase of this project. Rather than talking about what ought to be done (by inference this kind of language had been used to fix blame for their declining attendance and sense of well being) their language changed to talk about what can be done. The language illustrates a move from despair to hope that is also evidenced in a new momentum and growth as well as multiplying ad hoc conversations exploring personal experience in following Christ. The process traversed three phases.

Phase 1: Introduce the Concept of Eschatological Hope

Coaching for a Change in Perspective

Barry presented me with three crucial questions over a series of coaching conversations we had through the spring, summer and fall of 2007 and winter of 2008. These questions included; (1) "Is it too late for me?"³ (2) "In what ways must I change to remain effective as a leader?"⁴ (3) "Have I attracted enough 20 to 30 year olds to ensure I

² Darrel Guder, ed., Missional Church: A Vision for the Sending of the Church in North America (Grand Rapids: William B. Eerdmans Publishing, 1998), 11. "With the term missional we emphasize the essential nature and vocation of the church as God's called and sent people..." Guder emphasizes a theocentric versus ecclesiocentric approach to mission in the hope of shifting the focus from an internal to an external horizon of congregational activity.

³ Barry (pseudonym) in conversation with the author, June 1, 2007.

⁴ Barry (pseudonym) in conversation with the author, July 6, 2007.

can identify and prepare future leaders?”⁵ In our conversations a picture of the impact hope would have on Barry emerged.

Barry’s lament “Is it too late?” is a core question of hope. The struggle Barry faced as he reflected on his relative success in pastoral ministry and his age (60 years) was exacerbated by a passing remark a nationally recognized motivational speaker once made that had lodged as a toxic dart in Barry’s mind. According to Barry the speaker had declared that if a person does not succeed by age 40 they never will. The statement was fraught with arrogance and despair. It impacted Barry in just the way Proverbs describes a hope deferred, “Hope deferred makes the heart sick....”⁶ The sickness Barry experienced in despair had reached a contagious stage that was also evidenced in the growing mistrust and cynicism that began to characterize his congregation prior to the exodus of members described in chapter five.

Barry’s question lead us to spend time discussing biblical narratives of effective men and women in ministry starting with Moses who commenced his most effective leadership years after age 80 (a failure by the standards of the motivational speaker). This raises an important question about hope. Is there a time in which hope becomes ineffectual? Does hope possess half-life that eventually renders it simply a narcissistic escapism? The answer is an emphatic no when hope is grounded on the resurrection of Christ and the wooing of God toward a future promise. The power of hope is that its

⁵ Ibid.

⁶ Prov. 13:12 (NASB).

promise does not fade as it proceeds into the future but retains the same vibrancy that was expressed in the resurrection of Christ from the dead.

Barry's question, "In what ways must I change to remain effective as a leader?" emerged from the pain associated with the exodus of people. The pain had raised Barry's willingness to do self assessment and to be open to feedback and the discovery of hope instead of an optimistic insistence that things were fine. The disillusionment and its attendant escapism exhibited in Barry's demeanor when we first met confirms the observation of Marshall, who under the influence of Niebuhr argued that,

...in times of disillusionment, one discovers that he or she had placed trust in someone or something that proved unable to sustain that trust.⁷

Barry expressed mistrust of others who he perceived had contributed to the deflation of his attempts at being a successful pastor of a mega-church (cf., Chart 3). Part of the internal reconstruction Barry was working through had to do with what would be the object of his hope and how this object would impact the rest of his life and ministry. Barry moved from a focus on success to a focus on what his legacy would be as a person of faith. This move from success to contribution reset Barry's objectives from accomplishing recognition to being a leader who makes a transformational impact on others.

⁷ Marshall, Though the Fig Tree Does Not Blossom: Toward a Responsible Theology of Christian Hope, 84.

The result of Barry's shifting perspective is that he retooled his self description from the pursuit of success or the lamentation of failure to a statement of purpose rooted in hope and characterizing the four attributes of the church (cf., Table 3);

And we proclaim Him, admonishing every man and teaching every man with all wisdom, that we may present every man complete in Christ. And for this purpose also I labor, striving according to His power, which mightily works within me.⁸

What happens to hope when leaders do not face a pressure to reassess their perspectives but instead maintain a power and prestige that forgoes hope and its promise for personal aggrandizement or self protection and manifests one or more of the three dysfunctional behaviors mentioned earlier? How does the work of hope gain the attention of a highly successful yet dysfunctional leader who apparently cannot see the damage caused by their actions? The question was raised in the responses of the pilot study congregation and the test congregations and organizations that answered my research questionnaire. One respondent to the questionnaire (responding from a denominational perspective) expresses the frustration;

Essentially, if the leader does not initiate and endorse and drive the task, it does not receive practical support [rather it endures] indirect means to undermine the efforts of staff [who] believe they are doing the jobs they have been assigned. There is a toxic and abusive theology of leadership commonly described as Headship that promotes the notion that the President is a King/Leader and should not be questioned unless done so at

⁸ Col. 1:28 (NASB).

his request and then with the knowledge than candid answers may place you at risk.⁹

In a toxic environment like the one described in the response above in which subordinate leaders must lead without power a strategy for ripening issues to the point they can be addressed is needed. When authority figures reject challenge as in the example above it is important to remember that the rejection of challenge by authority is a complex dynamic and should not be oversimplified.

...rejection generally originates with the community of stakeholders that resist a disturbance of their equilibrium.... Any challenge must mobilize the real stakeholders.... One begins with four questions: Who are the primary stakeholders in this issue, and how might they need to change their ways? What expectations do they have of their authority? How could the authority figure begin to reshape those expectations to provide himself with latitude for actions? And what could one do, leading without authority, to reshape those expectations to pave his way?¹⁰

Eschatological hope provides a powerful foundation for mobilizing the real stakeholders because it (1) affirms the theological necessity of change, (2) provides a long-term and transcendent perspective needed to endure the transition period and (3) consistently challenges the assumptions of both the catalyst to change and the target of change thus encouraging humility and refocusing on emerging new priorities and circumstance. These observations were formulated from a conversation with the person

⁹ Appendix 2: "Assessing the Impact of Eschatological Hope."

¹⁰ Heifetz, Leadership without Easy Answers, 228.

who offered the organizational critique above. As we talked about hope the hostility that permeated this individual's attitude toward their own denomination began to melt away as he reclaimed a vision inspired by eschatological hope for new possibilities in the future. This was not shallow optimism or a utopian view because he also described the endurance and persistence he needed to exercise in order to help effect a deep change in the way leadership in his organization viewed themselves and their strengths, weaknesses, opportunities and threats.

In Barry's case hope helped him recognize the importance of accepting and engaging the emerging leaders in his congregation. He has begun to meet with a group of emerging leaders and routinely starts his conversations with them by asking a question, "What kind of church do you want me to hand off to you?" The question has prompted conversation that gives expression to hope. However, Barry's shift of focus to the emergent generation was initially done in lieu of relating to his peers (the individuals who held the power and contributed the money) some of whom let their irritation with Barry's decisions and changes be known by walking away from the congregation (cf., Chart 3). In light of this it is apparent that hope continues to address Barry's ego strength and personal convictions in a way that is helping him meet future challenges with a greater sense of collaboration and discipline.

Teaching to Explain the Promise and Garner a Response

The concept of eschatological hope was introduced to the subjection congregation via a Sunday Morning sermon. The verbal response to the sermon was characterized in three general responses: (1) affirmation – people expressed appreciation for help in

thinking through ambiguity as stated by one individual “I feel like you gave me permission to think about my faith intellectually”; (2) emergence – people expressed appreciation for knowing hope was possible; and (3) silence – which is impossible to interpret without explanatory feedback. The response of the staff was much more specific. In their feedback following the sermon they identified a need for renewed hope.

Teaching provided the impetus to engage in sustained conversation and reassessment with a larger group of people and provided a language that Barry could use to reframe his vision and his relationships with the emerging leaders of his organization. Teaching (describing a concept or hearing the description) alone without follow up and experimentation cannot sufficiently penetrate an individual’s root motivations or result in measurable changes of behavior.

Phase 2: Evaluate the Context

In order to understand the situation of the subject congregation as the context in which to introduce eschatological hope and to provide a basis for measuring the difference hope generates in the emergence of new leaders I needed a measurable reference for benchmarking the congregation’s overall health. I turned to several tools, each of which are reproducible and two of which possess a statistical reliability and validation capable of challenging or supporting my observations.

Provide a Personal Reference Point

In order to track the personal impact hope would have on members of the congregation I needed to have something that engaged conversation with members in

away that helped them reassess their own contribution to the church. I needed something that served as a personal reference point for understanding the impact of hope and how hope's promise may apply to the self view and actions of the congregation.

This was accomplished in two seminar sessions that introduced and administered the DiSC® Personal Profile. The DiSC® Personal Profile is a self-report instrument designed to help adults better understand how they perceive their environment and how they view themselves relative to the environment. The DiSC® Personal Profile is based on the research of William Moulton Marston who developed a two axis, four dimensional model of behavior. The model divides behavior into four distinct dimensions:

Dominance, Influence, Steadiness and Conscientiousness (DiSC).

Because the DiSC® Personal Profile provides individuals with an appreciative insight into how they approach a work or ministry environment I used the tool as a starting point to help the subject congregation gain (1) an appreciation of diversity in thinking and perception; (2) a means of granting permission to ask questions generated by hope (see Table 6) and (3) a catalyst to a broader level of personal transparency i.e., openness to challenge and new approaches. The DiSC® Classic succeeded in meeting these objectives based on the feedback I received from the congregation that expressed an appreciation for being authenticated in personal value and in being allowed to discuss questions that had formerly been taboo. This is an important part of hope i.e., the recognition of individual significance and hope for being an active participant in the work of ministry without having to assume an identity alien to the person's normal demeanor.

Barry reported surprise at the positive response to the seminar. As the evening of the seminar progressed he became aware of the potential the insights produced by the DiSC® Classic had for helping emerging leaders find new confidence and definition for their unique abilities and perspectives. Barry asked that the scope of the seminar project be expanded to include his staff and youth leaders. The input from the seminar helped form a proposition to use in future research namely; the use of assessments that affirm diverse strengths serve to accelerate the reception of hope's promise in those who have been subject to myopia or marginalization because they (1) approach situations and the work environment differently than the prevailing style or (2) have been socialized to believe they have little to contribute.

One woman provided a great illustration of the power of new perspectives and personal feedback. She was particularly shaken by the fact that her DiSC® Personal Profile identified her approach to congregational participation through the dominance style.¹¹ In the course of our conversation I found that the woman not only found it difficult to accept this description of herself because it contradicted the socialization she experienced growing up female to be demur and flaccid but that this socialization had also acted as a barrier to her experiencing the promise of hope.

She did not see herself as a fully accepted and responsible or gifted member of the body of Christ. She expressed feeling conflicted between her intellectual awareness of

¹¹ Field Notes, June 20, 2007. Field observations at the subject congregation. DiSC® Classic. Facilitator's Kit, Volume 2 (Minneapolis: Inscape Publishing, 1996), 24. The DiSC® Classic defines dominance as an emphasis on shaping the environment by overcoming opposition to accomplish results. The person who scores high in dominance is an individual who desires an environment that includes power and authority, prestige and challenge, opportunities for individual accomplishments and freedom from controls and supervision

the promise hope and its inclusive nature and her personal experience and feelings of exclusion. The DiSC® Personal Profile served as a catalyst affirming equality in the sense of affirming this woman's value as a contributing member of the congregation whose style was not only appreciated but needed so that the promise of hope also became the action of hope in her behavior.

It is important to note that I approached the DiSC® Personal Profile through the assumptions of hope as I helped the congregation interpret the results of their individual profiles. A next step in the process of utilizing the DiSC® Personal Profile as a means of defining the context of hope is to develop a correlative set of questions and observations for how hope may impact and find expression through the four dimensions of the DiSC® Personal Profile; Dominance, Influence, Steadiness and Conscientiousness.

Establishing a Basis of Observation – Questionnaire Results

I designed a questionnaire titled “Assessing the Impact of Eschatological Hope” to probe the subject congregation's understanding of hope, awareness of succession planning terminology and the degree to which the hope affected their behavior in the daily operation of the congregation (see Appendix 2). The questionnaire was administered to the subject congregation and to a variety of other congregations that then comprised my test group or foundation for comparison. The responses of the test group were sought to provide a baseline for evaluating how a typical congregation may think about hope, awareness of succession planning terminology and the degree to which experience appears consistent to hope's promise.

The questionnaire was responded to by six (6) individuals of the subject congregation. The number represents 17% of the total number of emergent leaders at the subject congregation. The respondents included individuals who had been a part of the congregation for less than two years and others who had been a part of the congregation for more than ten years.

The test group consisted of thirteen (13) leaders representing; an attorney/consultant in the Mennonite tradition, an administrator at Azusa Pacific University, Foursquare pastors (3), a denominational representative of Foursquare churches, an administrator of a para-church evangelical missions organization, Conservative Baptist (2), United Methodist (2), an African American Pentecostal Church and the Lutheran Church (ELCA).

Three observations emerged from the questionnaire that indicated the presence of significant challenges the project would face as it sought to help the subject congregation adopt a perspective of hope and the use of a pipeline model for leadership development.

Challenge 1: Lack of Theological Reflection

Because the subject congregation shares a heritage rooted in the modern Pentecostal movement the idea of eschatology is part of their organization's DNA. A strong emphasis on eschatological themes particularly the *parousia* of Jesus Christ is a significant historical aspect of the Pentecostal movement. The challenge of focusing attention on the eschatological nature of hope rested in two related misconceptions.

First was the misconception that all things eschatological are also other worldly. Hence, the sermon and conversations had to redirect the conceptualization of eschatology

around the polarities of the already and the not yet. I utilized the concept of future perfect thinking i.e., seeing a promise that is set in motion yet not fully consummated as a way of illustrating a different approach to eschatology. The questionnaire seems to expose this bifurcation between the other worldly and the present in the thinking of the subject congregation (see Table 13).

As indicated by the subject congregation's responses to question two the expectation of a future *parousia* exists (Table 13, 2c). Surprisingly the degree of expectation is weaker than what is measured in the test group. Additionally, when the subject congregation's answer regarding the *parousia* is compared to their responses regarding core values and kingdom ethics a significant gap appears. The questionnaire did not measure the degree to which the respondents associated eschatological hope to their core values. The relationship between future promise and core values is my assumption hence the apparent gap needs to be further defined. However, in whatever way the idea of core values is interpreted by the subject congregation a gap appears between the values they espouse and the behaviors they see exhibited in crisis (Table 13, 2b).

The subject congregation also exhibits a significant gap between their recognition of the concept of the "kingdom of God" and the use of "kingdom ethics" in reflecting on how decisions are made (Table 13, 2d, e). The gap that appears between parts "c/d" and part "e" of question two is significant in that the score moved from agreeing in parts "c/d" to slightly disagreeing in part "e" (Table 13). The disagreement may rest only in a lack of understanding about what constitutes "kingdom ethics." However, even if

confusion over the use of the word “kingdom” as a modifier of ethics exists, the fact that ethical reflection scores low indicates that more training is needed and that an other-worldly view has hampered the application of theological reflection to the reality facing the subject congregation.

Table 13: Hope As Described in the Survey

Answer Ranges	Strongly Disagree (1)	Disagree (2)	Slightly Disagree (3)	Slightly Agree (4)	Agree (5)	Strongly Agree (6)
Questions				Subject Congregation's Answers	Test Group Answers	Difference
2. Communicating Clear Values: Our HOPE						
Our congregation or organization demonstrates clearly articulated set of core values.				5.6	5	.6
These core values appear to influence crisis decision making in just the same way they influence normal operational goals.				3.2	4.9	<1.7>
The expectation of Jesus' second coming is part of our statement of faith.				4.7	5	<0.3>
The concept of the kingdom of God or the reign of God influences how we do things here.				5.8	5	0.8
We regularly review our decisions based on "kingdom ethics."				3.2	4.8	<1.6>
We review our results and performance frequently to assess the degree to which we reflect a hop and trust in Christ.				4	4.3	<0.3>
We find ourselves regularly challenged to change because of our faith in Christ.				3.5	4.7	<1.2>

The contrast between the subject congregation and the test group's answers in question two raises another question. Is the apparent discrepancy in theological content inferred in the answers to question two between the subject congregation and the test group an indication of a persistent weakness in theological reflection in independent congregations as compared to congregations that have exposure to denominational

traditions that contribute historical awareness? If departure from historical traditions is a trend among emerging congregations and leaders (a movement toward existentialism?), is there a danger in weakening or diluting theological reflection by disconnecting from historical awareness or interaction with the wider body of Christ?

If such a move away from theological reflection is a trend it will impact leadership emergence (unless such leaders remain in conversation with the scriptures). Leadership emergence influenced by eschatological hope remains intact only if an engagement with the scriptures as God's historical activity occurs. I conclude that a disconnection from church history even when the scripture is engaged weakens the quality of leadership development because interpreting eschatological hope suffers a demise toward hyper apocalyptic and other-worldly perspectives.¹²

The second misconception was what I call a general cynicism. An internal tension is generated in the concept of the already and the not yet as discussed previously. However, it was observed in the subject congregation as a question that exists just below the surface of individual experience and is not necessarily openly stated. The question is, "so what?" In the fear of over simplifying what I observed the problem seemed rooted in (1) not knowing how to think through the ambiguity generated by hope, (2) not feeling like permission is granted to question experience based on ambiguity and (3)

¹² Schwarz. *Eschatology*, 44. Schwarz finds merit in the work of Köhler who advocates a taxonomy of development in Israel's understanding of eschatology that ends with, "Transcendental-eschatological period of apocalyptic: salvation is not expected to come in this world, but either spiritually in heaven or after a cosmic catastrophe in a new world." It is precisely this view that was the stage of Christ's context with his apostles and which he consistently moved them away from by teaching of the *basileia* of God. It is my contention that those who fail to grasp the meaning of hope revert to a similar perspective and hence loose the impact on the present.

shortchanging the process of embracing ambiguity by assuming a position of optimism. This is evidenced in question ten (Appendix 2), “What internal forces seem to limit the organization’s ability to respond to change?” Two responses from the subject congregation illustrate the challenge;

Lack of a forum for hearing about or discussing new obstacles or opportunities that are foreseen by the leaders.¹³

Personality conflicts, different agendas, unwilling to step outside the “comfort” zone.¹⁴

Optimism leads to disappointment, as was noted in the Stockdale principle earlier. It appears that when general cynicism takes root the disconnect between promise and reality takes one of several forms (1) a false hope or optimism; (2) skepticism of anything other than the apparent real of the moment; and (3) submersion i.e., denial of the tension and a temporary acceptance of an internal disengagement of hope and reality accompanied by a fear to face the questions generated by ambiguity.

Challenge 2: Lack of Succession Planning

The second significant challenge that emerged from the questionnaire is visible in question four. As indicated in Table 14 below the Christian organizations surveyed do not utilize succession plans nor do they exhibit familiarity with the idea of a leadership pipeline. The absence of succession planning is a contrast to the statement made by the

¹³ Appendix 2: “Assessing the Impact of Eschatological Hope.”

¹⁴ Appendix 2: “Assessing the Impact of Eschatological Hope.”

test group that “All our leaders work to replace themselves with highly qualified candidates” (Table 14, 4, f).

In light of the problems commonly expressed with regard to finding volunteers and new leaders discussed in chapter one, the absence of a proactive planning process is surprising. The discovery and development of leaders appears to be an ad hoc or non-formal process in all of the congregations and organizations surveyed. One challenge inherent in this is that when formal structures do not support non-formal processes resources are not directed to important functions (in this case leadership development) and in pressure situations ad hoc activities are forsaken. The frailty of ad hoc activities in pressure situations is scary. If organizations fail to reproduce leaders then at some point they fail to survive.¹⁵ Based on the challenges outlined in chapter one many congregations and organizations now face the pressure to survive. If the trend discovered and outlined in Table 14 is wide spread then a significant number of congregations in North America stand at a crucial cross road that is in deep need of the message of hope.

Additionally, as I argued earlier, in many cases the lack of deliberate reflection about identifying and developing emerging leaders not only contributes to the failure to

¹⁵ This reinforces the question, “What is a leader?” Clinton answers the question this way; “...a person with God-given capacity and with God-given responsibility who is influencing a specific group of God’s people toward God’s purposes for the group.” J. Robert Clinton, Leadership Emergence Theory: A Self-study Manual for Analyzing the Development of Christian Leaders (Altadena, CA: Barnabas Resources, 1989), 36. A friend of mine in pastoral ministry amplifies the answer. “I think for me, the last few years is trying to teach me the value of leadership. If I don’t lead I create a lot of struggles for the people following. Leadership is not about accomplishing my goals. Leadership should be motivated out of love. It is for the Lord’s sake and His kingdom, and for the benefit of those following...that they could have healthier lives and reach their goals. Self centered leadership is about me and my goals... I am learning to lead for His sake. When I do it for His sake I care about where it is leading us and where it is leading each individual. I can be honest ... speaking the truth in love ... I can help them find the right place for there gifts and talents. I can rejoice as they excel....” Scott Hines, correspondence with the author, December 21, 2006.

recognize emergent leaders but also short changes their development by pushing them into responsibilities before they are ready or placing the wrong people in the wrong positions for the sake of immediate organizational need. Either way leaders tend to feel used and abused. The impact on the organizational culture (unspoken but understood values and decision making grids of the organization) is devastating to hope.

Table 14: Are Succession Plans Utilized?

Answer Ranges	Strongly Disagree (1)	Disagree (2)	Slightly Disagree (3)	Slightly Agree (4)	Agree (5)	Strongly Agree (6)
Questions				Subject Congregation's Answers	Test Group Answers	Difference
4. Identify Succession Plans: A Leadership Pipeline?						
We spend time trying to improve the processes that we can fix – especially processes that frequently cause us problems with our work so we can be more efficient.			4		4.5	<0.5>
We have a written succession plan for all levels of leadership in our organization.			1.3		1.9	<0.6>
Our leaders/decision makers are aware of this plan.			2.5		1.4	1.1
We utilize “leadership pipeline” terminology in our succession plans.			0		2	<2.0>
Our succession plan corresponds to our organization’s career paths.			1.8		1.7	0.1
All our leaders work to replace themselves with highly qualified candidates.			2.8		4.9	<2.1>
All position descriptions are published and available for review.			2.		4	<2.0>

The negative impact on organizational culture is also indicated in the various responses to question ten, “What internal forces seem to limit the organization’s ability to respond to change?” Below is a sample of these observations (Appendix 2).

...As each staff person's performance is judged by the success of their programs, we have some very competitive, defensive and controlling staff.

A pervasive passive aggressive hatred towards authority despite open affirmation is required to be a part of the team [to retain personal] income and a sense of calling [or] purpose. Duplicity and ethical failures are normative, setting a mood of irrelevance to any meaningful and practical change.¹⁶

As the project unfolded in the subject congregation the same impact from a lack of consistent leadership development also evidenced itself. The subject congregation ranked even lower than the test group in how they scored their leadership replacement activities (see Table 14, 4, f.). The subject congregation clearly disagreed with the statement, "All our leaders work to replace themselves with highly qualified candidates." This possesses additional nuances that emerge in the Transforming Church Index to be discussed later.

Apparently as a result of Barry's change in ministry philosophy much of the non-formal mentoring and training that had existed ceased functioning as despair and mistrust took over the prevailing attitudes of the existing leaders. Despair is evident in the comments from question ten of the questionnaire as reflected in the responses of the subject congregation, "What internal forces seem to limit the organization's ability to respond to change?" The responses of the subject congregation are characterized in the response below:

¹⁶ Appendix 2: "Assessing the Impact of Eschatological Hope."

Habits, people are stuck in their ways, some people are too controlling – they like to make all decisions ultimately by themselves, there is not enough structure in getting things done, the operations are not structured enough, there is not enough manpower to accomplish all goals, [these] “change limiting” ways can easily discourage individuals – discouraged individuals will not commit to new ministries and ultimately will may even leave the church...Personality conflicts, different agendas, unwilling to step outside the “comfort” zone.¹⁷

Challenge 3: How to Introduce New Concepts?

The greatest challenges I encountered in introducing the concept of a leadership pipeline are outlined above. The normal challenges to the project had to do with change management and training. In the design of the project I utilized a recognized educational strategy (a grading rubric) to develop criteria for measuring the success of the change. The criteria are based on three learning objectives. Declarative: the propositional knowledge used to make inferences. It includes concepts, facts, principles and stories. Procedural: skills required to accomplish tasks. Meta-cognition: thinking about thinking which involves control strategies such as making plans, asking questions, setting goals, taking notes, observing effectiveness of one’s actions and taking corrective action. These are discussed in Appendix 1 as conversion, amendment and exchange respectively.

Near the end of the project the subject congregation had only been exposed to the concepts at an introductory level. They had completed exercises and offered feedback on the exercises around developing a leadership pipeline. However, they did not reach the kind of activity and reflection indicative of meta-cognition – at least not in a way that I

¹⁷ Appendix 2: “Assessing the Impact of Eschatological Hope.”

observed. I assumed that only long-term involvement in the congregation itself would provide an indication of the degree to which their meta-cognitive activities grappled with the nuances of eschatological hope and the development of a leadership pipeline. Initially it appeared to me that the project failed to produce enough exposure to the congregation. My input times were sporadic and disconnected and needed to be more systematic.

However, I did not expect the degree of change in Barry that I saw emerge. Barry renewed his efforts at practicing new behaviors as a leader and sought to initiate new conversations with his leaders through the lens of eschatological hope. As a result the congregation began to evidence meta-cognition in phase three of the project.

Measure Congregational Health

Perhaps the greatest test of the thesis of this project rested on how to measure the impact eschatological hope has on the congregation. I utilized the Transforming Church Index (TCI) to provide a baseline measurement of the subject congregation's health. To be effective as an indicator of change I had to find correlations between the aspects it measures and the changes I predict the introduction of eschatological hope and a leadership pipeline would make. Assuming these correlations then a baseline will indicate whether or not the subject congregation's vital signs show improvement in the years ahead by simply re-administering the TCI.

Overview of Three Approaches

There are three widely accepted approaches to analyzing church health. These tools currently exist in the market; Callahan's central characteristics of a healthy church; Ford's Transforming Church Index (TCI) and Schwarz's Natural Church Development Survey (NCD). Callahan's observations are based on the cumulative evidence that emerged from his church consulting practice. Ford and Schwarz both utilize a qualitative analysis to form a tested model of church health (cf., Appendix 3). Ford's qualitative research on what makes a local congregation effective critically reevaluates the assumptions behind the qualitative research of Schwarz.¹⁸ I discuss the differences of these approaches in more detail in Appendix 4.

Significance of Validated Measures

The significance of being able to reliably determine a congregation's relative health has several applications. The first is an escape from various forms of utopianism or denial. In my research an effective leader works from the motive of eschatological hope exercising an environmental sensitivity that clearly accounts for; resource constraints, constraints in the physical environment, constraints inherent in the cultural

¹⁸ See Kevin G. Ford, Transforming Church: Bringing Out the Good to Get to Great (Carole Stream, IL: Tyndale House Publishers, 2007); and Christian A. Schwarz, Natural Church Development (Carol Stream, IL: ChurchSmart Resources, 1996). See also Kennon L. Callahan, Effective Church Leadership (San Francisco: Jossey-Bass, 1997).

norms of the organization and limitations represented in member abilities and skills, and the working realities in which he or she find themselves.¹⁹

The second benefit is that all models provide a prognosis as well as a diagnosis. In other words models provide an insight into what steps may be taken or at least what questions must be asked in order to address areas within a congregation that may not be healthy.

Apparent Correlations to Eschatological Hope

A correlation exists between the characteristics of eschatological hope and the five key indicators of the Transforming Church Index. The theological assumptions that drive Ford's interpretation and application of the data still need to be explored. Such an exploration is an entire research project in itself. Hence, the data gathered from the TCI on the subject church was assessed as it correlated to the observations gained in the research questionnaire to determine how it contributes to an understanding of what the subject congregation faces and to determine what a strategy for change needs to address.

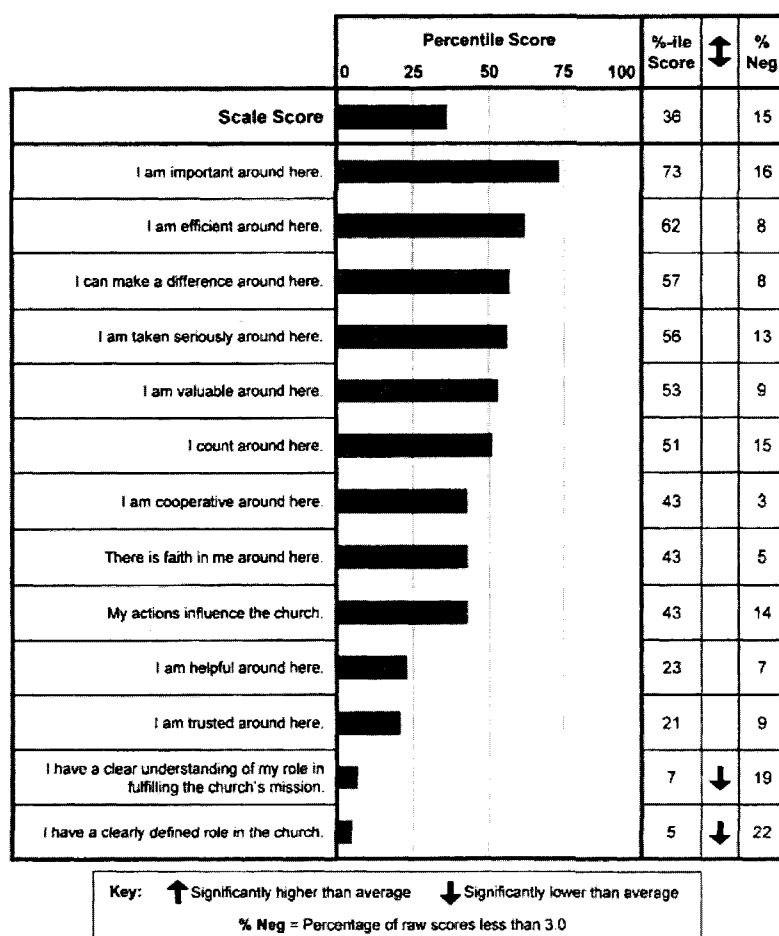
For the purposes of this project I reviewed the section of the TCI that dealt with how people describe their personal connection to the church's purpose. Chart 3 below lists the overall scores showing how people in the subject congregation felt about their connection to the church's purpose.

The subject congregation scored in the 36th percentile in their overall score on this part of the scale (see scale score in Chart 3). The last three items in Chart 3 are

¹⁹ Conger and Kanungo, 86.

particularly significant to this project. Notice that for the statements “I have a clearly defined role in the church” and “I have a clear understanding of my role in fulfilling the church’s mission” the subject church fell significantly below average as compared to other congregations in the TCI database. The statement “I am trusted around here” was within range of the average but still fell to a low 21st percentile.

Chart 3: Personal Connection to the Church’s Purpose



When these results are compared to the raw scores by age group and by length of time within the subject congregation then the earlier observations about the pastor's focus and apparent dysfunctional behaviors appear to have a measurably detrimental impact on the subject congregation.

In Chart 4 the Star (†) indicates statistically significant differences between groups. Notice that Chart 4 reflects significant differences between the 26-40 age group and the 41-55 age group. When this is correlated to Barry's express desire to work primarily with younger emerging leaders and his mistrust of his own peer group then it may infer the presence of the myopia and marginalization dysfunctions defined in chapter three. It appears that Barry was working in a self defeating way in that he initially alienated the leaders who have the most experience and discretionary income to contribute to the mission of the subject congregation. The introduction of eschatological hope in the subject congregation should make a measurable difference in this score by helping Barry adapt the more holistic perspective.

The other statistically significant difference is seen in comparing the perception between volunteer leaders and church members/non-members. The volunteer leaders score considerably higher in their sense of connection than do the members/non-members. This may suggest the presence of myopia in the leaders i.e., the impact of eschatological hope has been suppressed by not seeing emerging leaders and a prevailing hopelessness has inhibited the emergence of new leaders. The information gathered in the focus groups and personal interviews as well as the comments gleaned from the questionnaire confirm this. If this is the case then the ongoing work of eschatological

hope and the formation of a leadership pipeline will help leverage the leaders out of their myopia and toward a new perspective.

Phase 3: Engage in Dialogue

The most promising results of the project (meta-cognitive indicators) emerged in the final phase of the project. The conversations that emerged from the coaching sessions I had with Barry and the open review of the evaluation instruments with the staff took on a much more engaged level of conversation regarding possibilities of hope and the steps needed to engage those possibilities in light of the subject congregation's real situation. When the staff and the congregation engaged the questions outlined in Table 12 their answers were framed in a reconnection with the meaning of their relationship to Christ and the meaning of who Christ was historically. The energy level of these conversations was far higher than the original conversations I had with staff and lay leaders during the very early part of the project.

Chart 4: Connection Scores by Age Group and Position

	Strongly Disagree 1	2	3	4	Strongly Agree 5	Raw Score	N	+
Scale Score						3.83	75	
Length of Involvement								
Less than 2 years						3.64	17	
Between 2-4 years						4.11	18	
Between 5-10 years						3.93	23	
More than 10 years						3.56	15	
Age								
0-18	Insufficient data					--	0	
19-25	Insufficient data					--	3	
26-40						4.16	21	+
41-55						3.67	34	
56-69						3.51	9	
70+	Insufficient data					--	2	
Church Position								
Pastor / Paid Staff	Insufficient data					--	1	
Volunteer Leader						4.23	18	+
Church Member						3.66	42	
Non-Member						3.58	9	

When their conversation turned toward how to respond to their fresh description of hope operationally e.g., the recognition of volunteers, new leaders etc., then the insights of the leadership pipeline model made sense in defining what skills were needed and diagnosing what skills were present in themselves and those they worked with. These conversations lead to a de facto commitment to mentoring and personal development.

Conclusion

Can the systematic cultivation of eschatological hope encourage the emergence of new leaders and help develop an organizational culture that advances this emergence as is stated in my thesis? The pilot project confirmed this thesis in the reactions of the subject

congregation as described above. The thesis needs to be further tested as the subject congregation moves toward behaviors that experiment with the new perspectives they have adopted. This will not be without set backs. As illustrated in Figure 4 various attempts to ignore new information always accompany the kind of adaptive change this project engaged.

Does the perspective of eschatological hope combined with the concept of a leadership pipeline give congregations and denominations the means to address the internal and external obstacles they face in identifying emergent leaders and designing relevant leadership development processes? The theology of hope affirms this. The responses of the test group and the subject congregation to the questionnaire affirm the need for this. It remains then to test the process I developed with the subject congregation on a broader number and various traditions of congregations to see what adjustments must be made to develop a consistent consulting and coaching model.

APPENDIX 1: ASSESSING ENGAGEMENT SUCCESS POTENTIAL

Scoring Scale →	Conversion: the transformation of values, allegiances and assumptions	Amendment: an adjustment of one or more of the core issues that makes a deep change but does not transform the total	Exchange: swapping one method of operation for another without impact on the motivation or values.
Criteria ↓			
Methodological Analysis			
Critical Thinking	Comprehensively explored the assumed interpretation behind the presentation of facts and asked questions that tested validity and reliability of existing and new information. Synthesized new perspectives.	Consistently explored the assumed interpretation behind the presentation of facts and asked questions that tested validity and reliability of existing and new information. Synthesized new perspectives.	Sporadically explored the assumed interpretation behind the presentation of facts and asked questions that tested validity and reliability of existing and new information. Synthesized new perspectives.
Situational Analysis	Comprehensive demographic gap analysis of Organization and Community <ul style="list-style-type: none"> • Age • Income • Commute times • Education • Vocational distribution • Core community needs 	Concrete analysis of demographics of the community, gap in skill between leaders and	Cursory analysis.
Organizational Assessment	Comprehensive analysis of organizational needs <ul style="list-style-type: none"> • Vision • Mission Statement • Gap assessment of espoused and actual values • Current programs • Job Analysis for each position • Competency analysis for each role – multilevel • Policy review – coherent to mission? 	Complete analysis of organizational needs <ul style="list-style-type: none"> • Vision • Mission Statement • Current programs • Policy review – coherent to mission? 	Cursory analysis of organizational needs <ul style="list-style-type: none"> • Vision • Mission Statement • Policy review – coherent to mission?
Leadership Assessment	Comprehensive leadership skill assessment: <ul style="list-style-type: none"> • Competencies • Styles • Strengths/weaknesses • Assessment tool & explanation of its application to the setting 	Complete leadership skill assessment: <ul style="list-style-type: none"> • Competencies • Styles • Strengths/weaknesses • Assessment tool used with generic explanation 	Cursory leadership skill assessment: <ul style="list-style-type: none"> • Strengths/weaknesses are inferred rather than overtly reported • Assessment tool used without explanation
Define a Leadership Development Process	Identified, stages of development clearly defined around: <ul style="list-style-type: none"> • Time Demands • Skills • Work Ethic • Pitfalls 	Identified, stages of development substantially defined around: <ul style="list-style-type: none"> • Time Demands • Skills • Work Ethic • Pitfalls 	Identified, stages of development outlined around: <ul style="list-style-type: none"> • Time Demands • Skills • Work Ethic • Pitfalls

Appendix 1: Continued – Assessing Engagement Success Potential

Scoring Scale → Criteria ↓	Conversion: the transformation of values, allegiances and assumptions	Amendment: an adjustment of one or more of the core issues that makes a deep change but does not transform the total	Exchange: swapping one method of operation for another without impact on the motivation or values.
Theological Analysis: a hypothesis of what eschatological hope may produce			
View of historicity	<p>Reciprocal/relational -- views God's activity in the past and God's summon to the future as <i>novum ultimum</i> that accepts reciprocity between the subject and the object of hope (i.e., the self, God and the other).</p> <ul style="list-style-type: none"> Kingdom ethics works through ambiguity as a moral/ethical analysis that persistently challenges organizational and personal behavior.¹ Ripens issues through the lens of adaptive change encouraging input and responsibility of all participants 	<p>Moral/ethical -- emphasis that perceives God's activity as</p> <ul style="list-style-type: none"> Teleological ethics that works through ambiguity as a moral/ethical analysis that adjusts personal behavior and deeply influences systems Faces the real situation honestly but fails to view it from multiple perspectives (i.e., the perspective of the other) 	<p>Biblical positivism – expressed in:</p> <ul style="list-style-type: none"> Focuses on immanence lens thus seeks to exchange known gaps between expectation and reality for utopian idealism or Focuses on transcendence and exchanges ambiguity for cynicism regarding present hope and other-worldly expectations and rationalizations
Practice of <i>Metanoia</i>	<p>Disciplined: practices responsibility and seeks feedback in dialogue from direct, indirect and apparently unconnected perspectives.</p> <ul style="list-style-type: none"> Talks with open transparency of lessons learned and lessons that are difficult Encourages organizational as well as personal honesty, confession and change in behavior. 	<p>Habitual: actively engages in responsibility for behaviors and seeks feedback by engaging in dialogue.</p> <ul style="list-style-type: none"> Views contradictions of hope primarily from a single lens and does not pursue unseen perspectives They may recognize other systems but only those that immediately impact the system in which they operate. 	<p>Occasional: admits to responsibility for behavior in contradiction to hope only when exposure is unavoidable and then the response is limited to the immediate situation or behavior.</p>
Practice of Prayer	<p>Dialogical: seeking direct and indirect benefit for personal, connected and unconnected social systems exhibiting awareness of the ambiguity such prayer generates relative to thwart personal benefit as presently understood.</p>	<p>Habitual: intercessory and transactional seeking direct and indirect benefit for personal and connected social systems</p>	<p>Transactional: seeking direct and indirect personal benefit.</p>

¹ Glen H. Stassen and David P. Gushee, *Kingdom Ethics* (Downer's Grove, IL: Intervarsity Press, 2003), 25, 241 – 99. They define ethics from the perspective of the reign of God (God's *basileia*). They identify the activist nature of God's reign "invading" the systems of humankind and compelling a reassessment of values, allegiances and assumptions (cf., Kraft's concept worldview change). Hence the characteristics of kingdom ethics include: (a) It results in deliverance or salvation (they use Isaiah to frame the concept as a result of God's forgiveness with an eternal duration; (b) It brings righteousness or justice to bear; (c) It evokes peace; (d) It is characterized by joy; (e) It is permeated with God's dynamic presence noted as the presence of light or God's spirit; (f) It exhibits healing – from the use of the word *sozo* in Luke this becomes a comprehensive concept of remediation the human condition; (g) It releases from exile.

APPENDIX 2: ASSESSING IMPACT OF ESCHATOLOGICAL HOPE

QUESTIONNAIRE

Answer Ranges	Strongly Disagree (1)	Disagree (2)	Slightly Disagree (3)	Slightly Agree (4)	Agree (5)	Strongly Agree (6)
Questions	Subject Congregation's Answers			Test Group Answers		Difference

2. Communicating Clear Values: Our HOPE

Our congregation or organization demonstrates clearly articulated set of core values.	5.6	5	.6
These core values appear to influence crisis decision making in just the same way they influence normal operational goals.	3.2	4.9	<1.7>
The expectation of Jesus' second coming is part of our statement of faith.	4.7	5	<0.3>
The concept of the kingdom of God or the reign of God influences how we do things here.	5.8	5	0.8
We regularly review our decisions based on "kingdom ethics."	3.2	4.8	<1.6>
We review our results and performance frequently to assess the degree to which we reflect a hope and trust in Christ.	4	4.3	<0.3>
We find ourselves regularly challenged to change because of our faith in Christ.	3.5	4.7	<1.2>

3. Describe how your organization's core values influence daily operations.

<i>Subject Congregation</i>	<i>Test Group</i>
I am not familiar with daily operations, so I don't think I will be of great honesty to answer describe those.	Most churches I work with that have identified their core values don't consider how they influence daily operations. It has just been an exercise.
All programs are based on doing the will of God and giving God the glory for any successes. God's love, grace and mercy is extended to all.	The core values are widely distributed and often referred to in publications and meetings, especially by the President and Provost.
No answer	Senior pastor has articulated our Prophetic Priorities as: we are a healing developing family, an extended family, a compassionate family, a welcoming family, a spiritually gifted family. These are regularly discussed among staff through the daily business of the church. The rift comes in with the congregation itself – the folks the staff SHOULD be equipping for ministry; I doubt 1% could list these Prophetic Priorities from memory.
My daily decisions in life are grounded in my belief that God is my father and Sustainer of life	They set parameters on new projects or existing projects. We keep focusing on what truly empowers people.
We are focused on the idea that Jesus is the most important force in our goals. Whatever we do, we do it to bring Him glory. At least we try to do that. I think it is a great focus.	Our daily operations are informed by our goals and objectives. Our goals and objectives are informed by our values.
Concern for outreach and concern for the church are exemplified in every program	

Appendix 2: Continued

3. Describe how your organization's core values influence daily operations – Continued.

Subject Congregation

Test Group

Now that we have clarified our core values, we've taken the step to evaluate all of our ministry activities, goals and calendar through this grid.

I would say that our core Christian beliefs are most evident in crisis situations. The more daily operations appear far more corporate, making the machine run smoothly, tends to be our daily goal. This is not to say that Christian ethics are thrown out the window, but I find there's a lot of issues that crop up wherein there is a great deal of wiggle room and, though we remain Christian, we are also interested in the stability of the congregation.

Core values are written/discussed/repeated often and are key to daily decision-making.

Our core values are lived out throughout the ministries of the church. Our daily operations support these ministries. People are more important than things...It is the way we do everything.

We use core values to shape what we do and don't do, and how we manage resources.

Compassionate, inclusive, care for those on margins of society, work for justice, forgiving, strive to be effective and make a difference, cooperative, understanding, patient, loving, faithful

They have no practical effect on daily operations. The mood of the primary leader and his staff set the tone for the organization. The "core values" are functionally his "way of doing ministry" on any given day

Appendix 2: Continued

Answer Ranges	Strongly Disagree (1)	Disagree (2)	Slightly Disagree (3)	Slightly Agree (4)	Agree (5)	Strongly Agree (6)
Questions				Subject Congregation's Answers	Test Group Answers	Difference
4. Identify Succession Plans: A Leadership Pipeline?						
We spend time trying to improve the processes that we can fix – especially processes that frequently cause us problems with our work so we can be more efficient.				4	4.5	<0.5>
We have a written succession plan for all levels of leadership in our organization.				1.3	1.9	<0.6>
Our leaders/decision makers are aware of this plan.				2.5	1.4	1.1
We utilize “leadership pipeline” terminology in our succession plans.				0	2	<2.0>
Our succession plan corresponds to our organization’s career paths.				1.8	1.7	0.1
All our leaders work to replace themselves with highly qualified candidates.				2.8	4.9	<2.1>
All position descriptions are published and available for review.				2.	4	<2.0>
5. Making and Using Ground Rules: Our TEAM						
Members of this team have the know-how to do the job that’s required.				4.8	5	<0.2>
We help each other out, sometimes dropping something we’re doing in order to help out a teammate.				5.3	5.2	0.1
We value unique differences; we treat others with dignity and respect.				5.5	5	0.5
When someone does good work or helps out a teammate, we openly acknowledge the person’s effort and good results.				5.5	5.2	0.3
It’s fun and satisfying to be a member of this team; that is, we enjoy quality work life together.				5.1	5.2	<0.1>
Women and men share equally in the work of ministry and service here.				5.6	4.3	1.3
Men and women are equally represented in all levels of leadership here.				4	4.1	<0.1>

Appendix 2: Continued

Answer Ranges	Strongly Disagree (1)	Disagree (2)	Slightly Disagree (3)	Slightly Agree (4)	Agree (5)	Strongly Agree (6)
Questions				Subject Congregation's Answers	Test Group Answers	Difference
6. Increasing Our Accountability: Our TEAM						
We go directly to other members of the team when there's a problem and work on solutions, rather than let the problem sit and fester.				3.8	4.7	<0.9>
We openly say what's on our mind to each other; we're candid and honest even when the topic is tough.				3.6	4.5	<0.9>
We hold ourselves accountable – that is, when a team member sees that someone else is not performing or keeping a commitment, he or she speaks up in a nice way.				3.6	4.5	<0.9>
7. Being Creative Together: Our TEAM						
We have the skills and tools to come up with innovative and new solutions to the problems that face us.				6	5	1
We take an appropriate amount of time to work on creative and innovative solutions to the problems that face us.				2.1	5	<2.9>
8. Making Decisions Together: Our TEAM						
We're good at planning actions together; we get appropriate input and agree upon what should be done.				3.8	4.9	<1.1>
When a decision is made, we all act in ways that show our support and commitment.				4.1	5	<0.9>
We're good at noting, tracking, and discussing the commitments we make (who does what by when), and we're good at following up on those commitments.				2.5	4.5	<2.0>
9. Embracing Change: Our WORK						
We regularly look for trends and influences that will cause changes in our work and our team.				3.6	4.5	<0.9>
We effectively spend time planning and implementing changes that will help us deal with the “future.”				4	4.3	<0.3>

Appendix 2: Continued

10. What internal forces seem to limit the organization's ability to respond to change?

Subject Congregation

Habits, people are stuck in their ways, some people are to controlling – they like to make all decisions ultimately by themselves, there is not enough structure in getting things done, the operations are not structured enough, there is not enough manpower to accomplish all goals, this “change limiting” ways can easily discourage individuals – discouraged individuals will not commit to new ministries and ultimately will may even leave the church

Personality conflicts, different agendas, unwilling to step outside the “comfort” zone.

No Answer

I have not been here long enough to answer

We sometimes loose key members of our team because they go somewhere else.

Lack of a forum for hearing about or discussing new obstacles or opportunities that are foreseen by the leaders.

Test Group

Finances; top leadership buy-in.

Share governance and the uniqueness of higher education sometimes stifle or slow the process of institutional change.

Other departments' inertia due to status quo. Lip service is paid to flexibility, but slightly rock their boat or change direction and you quickly find yourself “out of rope.”

Smallness of staff, conservative approach, available finances.

The familiar is comforting; change is not. In a fair-sized non-hierarchical organization such as ours, the passions within certain people to keep things the same make change slow and difficult.

Deficiencies in ministry deployment by staff, resulting in busyness and a lack of time/focus on trend evaluation/responsiveness.

We've got parishioners with a great deal of money & influence which is only exceeded by their strong opinions. We have a huge staff to handle our huge congregation and our programming needs to overlap. As each staff person's performance is judged by the success of their programs, we have some very competitive, defensive and controlling. In order to avoid confrontation, we often practice a little ‘empire-building’ which I must say is a bit unproductive.

Our policies and procedures can sometime be cumbersome, but for me, this is preferable to having no guidelines.

Resoundness to stay the course.

Getting a hold of the need to change. It is always easy to do what we have been doing. Good is the enemy of the great. If it's been good and working why change?

Inertia.

Sometimes lack of resources, such as finances, need for more volunteers, our physical plant (we are building a new fellowship hall), other commitments outside of the church, fear of change, desire to keep the “good old days” around, need for more staff.

A pervasive passive aggressive hatred towards authority despite open affirmation is required to be a part of the team for income and a sense of calling purpose. Duplicity and ethical failures are normative, setting a mood of irrelevance to any meaningful and practical change. Essentially, if the leader does not initiate and endorse and drive the task, it does not receive practical support and or even indirect means to undermine the efforts of staff that believe they are doing the jobs they have been assigned. There is a toxic and abusive theology of leadership commonly described as Headship that promotes the notion that the President is a King/Leader and should not be questioned unless done so at his request and then with the knowledge than candid answers may place you at risk. It is a bait and switch, good cop bad cop environment. The general mood slows and even demonizes change. Especially if it is not framed in the spiritual language context of the current administration. Essential leaders are dictators, that use a participatory means of leading but who unilaterally make decisions. If one does not realize that “collaborative and collegial” really mean you should be privileged to have been in the presence and listen to “this great man”, then you are doomed to outcast status sooner

Appendix 2: Continued

11. What external forces seem to limit an individual leader's ability to respond to change?

Subject Congregation

I honestly don't know.

Lack of time, unwilling to invest energy into learning or doing something different. One person doing too many jobs.

No answer

I have not been here long enough to answer

Not sure.

Insufficient knowledge of available resources.

Test Group

Mandates from supervisors; organizational traditions.

Accreditation and government regulations sometimes restrict or slow change agency.

Fear of reprisals, which is rooted in a top down culture of mistrust. Trust is the bottleneck for leadership development right now. In my opinion, this bottleneck is in place because some believe that trust must be earned. I believe that respect must be earned, that the trust is given as a gift on the information you have at the time -- then you watch it...it's either kept or not.

Adequate information that is proven by first-hand observation.

I'm not sure I understand the question. External to the organization?

Expectations upon leaders at times perpetuate their desire to maintain the status quo. Moreover, leaders are not continually invited to consider developing trends nor empowered to take initiative to address them.

Well, we're a church, so we've got the clergy hierarchy, wherein there exist other staff and laity who hold positions of influence over that of other clergy. Since we have a massive congregation, we are often satisfying and offending at the same time; we have resolved then to provide as much diversity in programming as possible.

Going through all of the channels can sometimes be limiting to doing things in a new way.

Evangelicalism.

Time. Everyone is doing what they need to be doing and the time it takes to step back and take a look is not there.

Under communication.

Lack of time, pulled by other commitments, fear of what change might mean, need for accurate information, effective communication.

The disconnect between the internal environments ability to accurately assess the realities and trends of the external environment. Thus the external environment is not something to adapt to but a reality to deny with avoidance of the topic and therefore tough decision making or prophetic statements of the irrelevance of what is seen since what is not seen is the primary event we are responding too. Of course, only the leader sees this unseen and the others must trust his interpretation. The leader is endorsed in the for of a mafia don culture. We chafe at being treated as subordinates in this manner but enjoy the privilege to justify operating the same way with our subordinates. This codifies an insidious cycle of rising up leaders who are waiting for their chance or freedom to lead in the same manner that lacks real accountability.

Appendix 2: Continued

Answer Ranges	Strongly Disagree (1)	Disagree (2)	Slightly Disagree (3)	Slightly Agree (4)	Agree (5)	Strongly Agree (6)
Questions				Subject Congregation's Answers	Test Group Answers	Difference

12. Trends: Our Team and Our WORK

During these last three months, our work has been getting better.				3.8	4.7	<0.9>
During these last three months, our team effectiveness has been getting better.				4	4.5	<0.5>

13. In what ways have these questions inspired you to consider new perspectives?

Subject Congregation

Well, you are the professional, so you tell me, after reading and screening the answers, Ok! As for me, I am convinced that (my congregation) is on a renewal mission, and that there is so much already lined up at the horizon, that we all can only imagine what God has planned. And I hope, so much to be a part of that, even if that means I will have to give you an answer to question 112, These questions made me actually review my self position and opportunities in my church and I am ready to take on change.

Be open-minded and willing to work as a team in doing God's work. When we are willing God will make us able. Don't take a job because the position is vacant; make sure it is where God wants you to be.

No answer

Where do I fit in the big picture?

I feel like I need to make sure I carry my weight of the team. And that is exciting, that I can be a powerful part of my TEAM. I wonder if there is a new area I can help in or excel at.

I solve problems when they are presented to me, but I do not readily recognize them on my own. The survey asked questions that made me examine the situation.

Test Group

They have re-affirmed my belief that systematic leadership development, with individual growth plans, is an important part of a healthy organization.

Not so much for me – our program (and department) is all about people and change. So we think about this stuff constantly. However, sometimes I wonder if we do it as well as we teach it.

My work is in the missions group; this survey revealed differences in culture between our group and other “departments” at (name of church). Some of these differences are inherent in the fact that we are the only all volunteer ministry group at (name of church); others have to do with the relational focus (vs. administrative) that our team has chosen for our group.

None.

I am not sure of the clarity of our succession plans. It is something worthy of review.

They certainly identify a major weakness in our current efforts...the lack of a written succession plan for our various roles. Though several conversations occurred this week about this very matter.

Not much. We have flaws that we have to overcome by affirming the status quo and sometimes by affecting change. This is the way we do it and sometimes it's painful. I would like better communication, but that's a hard thing to communicate.

Not at all...

None.

We don't have a written succession plan...we talk about it, but have not taken the time to write it down. It's time.

Reminder of strengths and weaknesses.

Reminds me of the importance of reviewing and maintaining clear job descriptions for our leaders, and keep our values (Christ-centered) at the heart of what we are doing and why we are doing what we are doing, need to work on developing tools for effective change.

These questions demoralize me since the culture is so pathological in the face of great potential that it freezes me from knowing what constructive actions and solutions are available to effect lasting effective change.

APPENDIX 3: CHARACTERISTICS OF HEALTH COMPARED

Callahan ² Central Characteristics	Schwartz ³ Natural Church Development 8 Quality Characteristics	TAG ⁴ Transforming Church Index 5 Key Indicators
Strong leadership resources. Solid, participatory decision making	Empowering leadership: does leadership exhibit quality leader member exchange, accept outside help and invest in others?	Autocracy/Shared Leadership: is leadership a shared function?
Specific, concrete missional objectives	Gift-oriented ministry: are member motivations, skills and abilities recognized and trained for service?	Consumerism/Community: are we partners in ministry or are we consumers of the church's products?
Open accessibility*		
Several competent programs and activities*	Functional structures: are the structures developed and supervised by leaders within the congregation apart from the pastor?	Inertia/Reinvention: what is our church's capacity to embrace change?
Adequate Parking*		
Adequate space and facilities*		
Solid financial resources*		
Corporate, dynamic worship	Inspiring worship service: does the worship lift people's perspective, is it fun?	
Significant relational groups	Holistic small groups: do people have opportunity to connect to others at a personal level apart from the service? Passionate spirituality: do people express enthusiasm for faith and a deliberate prayer life?	Incongruence/Cade: do our members own the values and mission of the church?
High visibility.	Need-oriented evangelism: are existing relationships seen as opportunity to share faith? Are those gifted in evangelism recognized and trained?	Cloister/Missional: does our church have an inward focus or outward focus?
Pastoral/Lay visitation in community.	Loving relationships: do people laugh a lot and demonstrate unfeigned practical love for others?	

*Note: The correlation of each of these models is tentative because of their differing approaches to organizational design and research structure. However, this seems to capture the essence of each model for comparative purposes. A meta-analysis on these models may provide even more interesting insights into the nature of church health. Callahan makes the distinction between relational characteristics and functional characteristics (marked with an *). In making this distinction he follows the general trend of Schwarz who distinguishes the organism from the organization.*

² Callahan, 29.

³ Schwarz, Natural Church Development, 22-36.

⁴ Ford, 214-20.

APPENDIX 4: CHURCH HEALTH SURVEYS

Differences in Approach to Research

Ford's and Schwarz's research projects identify statistically validated data clusters and variables that indicate and contribute to health in local congregations. Ford and his group approach the problem inductively. They sought to determine categories from the clustering of data that occurred in their statistical analysis of questionnaire results. This provides item clusters that emerge from the analysis of the full questionnaire rather than the assumptions of the researcher.⁵ Schwartz initiated his study to find a statistically reliable set of characteristics all growing congregations exhibit. His deductive approach specifically sought to test the assumptions that grew out of field observations by church consultants. Schwartz and his group have the advantage of an international base of research making the results of their study more reliable across cultural barriers.⁶

Limitations

Ford and his group rework their data consistently potentially offering a sharper perspective on what occurs in churches in the United States. Their research is limited to the North American continent however making their conclusions suspect when it comes to cross cultural application. Their approach is also disadvantaged by their commitment

⁵ Ford, 208.

⁶ Schwarz, Natural Church Development, 18, 19.

Appendix 4 Continued

to statistical objectivity. They do not state their theological commitments up front. While their approach therefore avoids the bias of particular theological reflection it also fails to provide a theological standard by which to measure the results its analysis renders. Churches are provided only an indication of where they fall relative to the norm generated by the research.

The other disadvantage to Ford's research is that he possesses theological assumptions that bleed into his explanations of the data, but he does not fully develop these assumptions ergo it is difficult to easily determine the impact of his theological assumptions on his interpretation of the data and how it applies to the local church. The values free approach of scientific research runs the risk of failing to distinguish between what is statistically valid and what is theologically consistent. For example a congregation may be entirely consistent to their own "code" and therefore be growing in a vital way. However, because the trajectory of the congregation's "code" is not measured or qualified theologically the congregation may be living a pragmatism that ultimately contradicts the hope of the gospel.

Conversely the values free approach may serve to allow a wider application of the tool assuming that those congregations that utilize it realize the organizational theory behind the development of the tool and provide their own theological reflection regarding how to use the data the tool provides.

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